CERTAINE SERMONS CONCERNING THE PESTILENCE.

Shewing from whence it commeth: The grieuouſneſſe of it. Alſo the cauſes thereof, and how all ſorts of people ought to behaue themſelues in the time of this grieuous viſitation, whenſoeuer it pleaſeth God to viſite his people with dearth, famine, warre, or any other contagious ſickneſſe.

The ſecond Impreſſion corrected and amended

By William Cvpper.

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*55-517

The contents of the Sermons contained in this Booke.

The first sheweth Gods message to *Dauid*.

The second, how *Dauid* was affected at the hearing of it.

The third, from whence the pestilence cometh, and the grieuousnesse of it.

The fourth, how God caused the Angell to stay his hand.

The fifth, how *Dauid* acknowledged his sinne.

The sixth sheweth the causes of the pestilence.

The seuenth, why God afflicteth his children.

The eighth, the circumstāces of *Dauids* sacrifice.

The ninth, the effect of it, with the sacrifices of Christians

The tenth, how all people ought to behaue themselues in time of the pestilence.

TO

TO THE RIGHT HONORABLE LORD, IOHN LORD SAINT-IOHN, Baron of Bletſo, grace, mercie, and peace from God.

WHAT other men thinke (right Honorable) and how they are affected, I know not. For as the Apoſtle ſpeaketh: What man knoweth the things of a man, ſaue the ſpirit of a man which is in him? But that which I finde and feele in my ſelfe, I will freely acknowledge and confeſſe it. There is no day in which I am not greatly moued and terrified, as oft as I looke into Gods word, and conſider what things are written there concerning theſe laſt times of the world, 1. Cor. 2. 11.

when alſo I behold how farre we are from all the good, and how greatly poſſeſſed with all the euill, and how ſubiect to all the plagues, which both the Prophets, and alſo Chriſt and his Apoſtles haue long agoe foreſhewed. The Prophet Ioel writing of the laſt times, bringeth in the Lord ſpeaking in this man-

Ioel 2. 28. *ner: I will powre out my ſpirit vpon all fleſh, and your ſonnes and your daughters ſhall propheſie, your old men ſhal dreame dreames. Which ſaying agreeth with that in the Pro-*

Eſay 11. 9. *phet Eſay, where it is ſayd, that the earth ſhould be full of the knowledge of the Lord as the waters that couer the ſea. But the horrible ignorannce which is ſeene in the world, ſheweth that we are not that people*

Eſay 2. 3. *of whom the Prophet ſpeaketh. The ſame Prophet alſo ſheweth, what readineſſe ſhould be in men to come into Gods houſe, to be inſtructed and to walke in his wayes. But our walking in the vanitie of our minde, ſheweth that we are not that people. Chriſt ſpeaking of the laſt times, telleth vs, that they ſhall be as the dayes of Noah: and that we ſee to be fulfilled, by the reaſon of our great and careleſſe ſecuritie. Paule ſheweth, that in*

2. Tim. 3. 1. *the laſt dayes there ſhould come perillous*

times,

times, by the reaſon of many ſinnes which he recounteth in his Epiſtle to Timothie, all which raigne in the world at this day. Peter affirmeth, that in the laſt dayes there ſhould come mockers, which thing is alſo fulfilled: for who ſeeth not the horrible contempt of Gods word, and the ſetting at nought of all his iudgements euery where. Chriſt alſo foreſhewing the deſtruction of Ieruſalem and the ende of the world, telleth vs of warre, peſtilence, and famine, that ſhould be in all quarters, and theſe things, as we ſee, are come to paſſe: it behoueth vs therefore, as Chriſt counſelleth vs, to watch and pray continually, that we may be counted worthie to eſcape all theſe things, which are but the beginnings of ſorrowe, and that wee may ſtand before him at his comming. 2. Pet. 3. 3. Luke 21. 11. 36.

I could willingly proceede, but I am enforced to breake off. I am bold to offer this my firſt labour vnto your Honour, as a token of a dutifull and thankefull minde, partly for the fauour which I haue receiued alreadie, while I frequented your houſe: and partly, for the good things which I obſerued in your Honour. But chiefly in hope

that your Lordship will be a fauourer and furtherer of the Gospell to the vttermost of your power: which God for his mercies sake bring to passe, and make you wise to saluation.

Your Lordships most humble and heartie wel-wisher in the Lord,

William Cupper.

To

To the Christian Reader.

MAnie things might discourage a man frō preaching in these daies, but more from publishing anie thing in print. And that so much the rather, because in preaching, the precisenesse of the commandement, the promise of so plentifull blessing where it is performed, and the threatning of so heauie woe where it is neglected, ought to deuoure all the disgrace, pouertie, ingratitude, iniurie, and contempt, which the most faithfull Ministers of Gods holie word haue in all ages, and do at this day sustaine, of the vngodly and vnthankfull world. But publishing of books in print, being a dutie neither so generally and directly commanded to all the Ministers of the word, not hauing the promise of like blessing where it is performed, nor the threatening of like woe where it is omitted (howsoeuer some in fauour of themselues, and partiall affections towardes their friends, would seeme not onely to make it equall, but also to preferre it,) may worthily cause a man to stagger. As first of all, the varietie and multitude, I say not of ignorant and vnlearned bookes, full of all vngodlinesse and carnall vanitie, but euen of Sermons and Catechismes, which (through the infirmitie of man) do hinder the iudgement, confound the memorie, and distract the minds of many people, and make diuers idle and truantly Preachers,

vaunt themselues with other mens feathers. Besides, the wise and graue censure of the godly learned Diuines, who easily discerne, that many take vpon thē to preach that haue not the gift, and many to write, that haue no tolerable grace or faculrie for that purpose. There be some indeed, sound and learned writers, that are not the most fit teachers of the people; and there be many profitable Preachers, that I thinke would proue but simple writers. They that are furnished with both gifts, are alwayes most blessed, but they that haue scarce any mediocritie in either, are often most bold. But alas, why should I seeme to touch at the fault of Preachers whom God hath called to a publike function in the Church, (by vertue of which, they stand charged by all good meanes to procure the edification thereof) seeing that so many priuate persons tickled with vainglory, blinded with selfe-loue, bewitched with gaine, or such like carnall affections, are bold in the pride of their wits vpon the reading of a few bookes, or the hearing of a few Sermons, to thrust forth a Pamphlet into the world, neither reuerencing the graue censure of learned men, nor fearing the seueritie of the iudgements of God against such as do take his name in vaine, by breaking the bounds, and venturing vpon those things, whereunto, neither their skill, nor calling, will giue any warrant to their consciences. But (to leaue them to the Lord, who in his good time open their eyes, and touch their hearts) the principall discouragement which the Lords labourers haue in this worke, is from the people themselues, yea euen from such as be professors and followers of the word preached. In whom it is easie

(though

(though grieuous) to behold how they offend, partly in not reading, partly in not reading with anie iudgement, and partly in not reading with any constancy; whereof it commeth to passe, that they reade without any profit. For (touching the first) who seeth not how few in comparison, bestow any time at all in reading the holy Bible, with other good bookes bringing light thereunto? And (touching the second) how many of those few are wise and sanctified in heart, to preferre the pure fountaines of the word of God, before the weake and imperfect writings of men? And do not bestow more time, and that with farre greater taste of delight in the writings of men, then in the sweete and precious word of God himselfe? Yea, and in the choise of mens writings, what weakenesse of iudgement, what blindnesse and vanitie of mind doth appeare? do not the most part preferre words before matter, shew before substance, and foolish affected fineneſſe of speech, figures and allusions, before the sound, wholesome, and right deuiding of the word of God? Are not those bookes most vendible, that are most vaine? and most gainfull to the Stationer, that are least profitable to the Reader? Whence commeth this, but from want of true taste and iudgement in the professors of these dayes? I might here touch another sore (if it would endure the rubbing) which is, that some of our forwardest (I do not say best) professors, are too venturous vpon bookes of controuersie and doubtfull disputation, both betweene the Papists, and betweene other and vs, which hath bred in many (by reason of their infirmitie) ra-

ther a spirite of contention and contradiction, then any sound edification in true godlinesse, or any vnfained desire of reforming themselues and the house of God, according to the rule of the holy word. But (to leaue this, and to touch the third fault,) this is also a grieuous thing, and a great discouragement, to see with what litle conscience and small constancie, men do reade either the holy Bible, or any other good booke whatsoeuer, but by patches and peeces, and (as it were) by snatching and catching, as if it were the very scumme of all Christian duties. For concerning the sacred booke of God, how many thinke you can truly say, that they haue read it ouer euen but once in all their liues in any good order or constant course of reading, notwithstanding the manifold commandements, sweete and alluring promises, and fearefull threatnings contained in the same? And touching other bookes (which tend not to hinder, but to further and quicken vs to a more fruitfull performance of this duty) it is manifestly seene by continuall experience, that they are vsed no otherwise then floures which please the eye, delight the sent, & are borne in the bosome while they are fresh and new gathered, but presently after are cast aside and neuer looked vpon, or asked for any more. These things I say, might discourage the seruants of God from labouring in this kind, were there not other more strong and forcible reasons to draw them vnto it. For seeing the ministers of Sathan and Antichrist haue bene so vigilant in all ages, and are at this day so busie to vphold their kingdome of iniquity, as by other meanes, so by printing of bookes;

why

why ſhould not the ſeruants of God, and the Miniſters of Ieſus Chriſt, ſtriue to vphold the kingdome of their heauenly father, by vſing that ſingular helpe aright, which others do abuſe to a wrong end? This reaſon being handled in a very heauenly maner, by a deare and reuerend ſeruant of the Lord, I would not haue touched, but that our time hath added to the meaſure of that ſinne which he thought had bin full to the top. He complaineth of two ſorts of diuelliſh deluſions, whereof the one ſerued for the groſſer world, liuing in the darkneſſe of Popiſh idolatry and ſuperſtition, ſuch as were the inuentions of idle Monkes, and filthy Friers; the other ſeruing for finer wits, liuing in the light of the Goſpell, ſuch as were the inuentions of laſciuious and heatheniſh Chriſtiſtians, foming out their owne ſhame, without feare of God or ſhame of men, which miſchiefe continueth vnreformed, and alſo increaſeth to this day. But beſides theſe two generations of ſpirituall enchanters, there hath ſprung vp a third generatiõ amongſt vs, whoſe endeuours as they could not but proceed from greater malice, ſo they could not but be more wicked and miſchieuous then both the former. I meane thoſe prophane and ſatyricall pamphleters, who haue opened their mouthes againſt God, and haue blotted not onely paper, but heauen & earth with their venemous pens, not ſparing to name perſons vnſpotted of the world, and through their ſides to giue (as much as in them lieth) a deadly wound to the holy religion of God and the glorious Goſpell of Ieſus Chriſt. Yet for all this, no Epheſians are found, who in a godly zeale haue ſought to aboliſh the monuments of ſo monſtrous impiety.

Maiſter Dearings Preface of his Catechiſme.

The best is, time weareth them out of mind (as it doth euen good bookes in these daies, such is our inconstancy and new-fangledneſſe) but the Lord knoweth and we may feare, how they haue hardned the Papist, animated the Atheist, confirmed the carnall professor in his licentious course, & caused the weake to turne out of the way. Happy and blessed are they who though they haue not power to hinder, haue notwithstanding harts to bewaile so great abhomination. And thrise happy are they, who hauing an outward calling and inward gifts fit for the Ministery, with grace and fauour amongst the people, haue obtained mercy of God to be found faithfull in employing their talent, not only in that principall worke of preaching, but euen in this of writing also: if for no other end, yet to keepe the eyes of many from seeing, and their eares from hearing of so horrible impiety; whereby otherwise all true feare of God, and sound Christianity, will waxe more odious and loathsome then any heresie or iniquitie that euer raigned in the world: For now (alas) there is nothing so childish if it be finely vttred, nothing so vnsound, if it be cunningly conueyed, nothing so immodest, if it be wittily handled, which doth not most easily passe the presse, and is most plausibly embraced and bought vp by the people. The Lord looke vpon it and reforme it, in his good time. Another motiue to such whose ministery is gracious in the eares of the people to publish their owne labours, may be the greedy couetousneſſe, and iniurious boldneſſe of certaine men, whose sences are so quicke to hunt after gaine, that they neither regard the dishonour which they do vnto

God,

God, nor the great wrong they do vnto his Ministers. These are such to whom (as the Apostle saith) gaine is godlinesse. In this ranke, I might place certaine hungrie Schollers and prepostorous noters of Sermons, who at the first pretending piety, are in processe, beguiled with hope of gaine and vainglory. So that betweene the Printer and the noter, we haue in stead of sound and profitable Treatises, diuerse mangled and vnperfect peeces, euen according to the slow hand, slipperie memorie, and simple iudgement of him that tooke them. I do not mislike the noting at Sermons, but rather wish it were more vsed then it is, so it were vsed for those ends which it ought to be, as namely to keepe the mind more attentiue in the time of hearing, to helpe the memory after hearing, that men might be more able afterwards to meditate by themselues, and to conferre with others; that the maister might the better examine his seruant or child, and the child or seruant giue a better account and answer then commonly they do; that the husband might the better instruct & conferre with his wife; and one Christian exhort another daily, while it is called to day; as the Apostle commandeth. But to draw to an end, the principall cause mouing any faithfull Ministers to publish their labours, is the zeale of the glory of God, which euen eateth them vp, the loue of the Lord Iesus Christ which as *Salomon* saith, is strong as death, and inuincible as the graue, the coales whereof are firie coales, and a vehement flame. Finally, the loue of the elect children of God in Christ, for whose sakes the godly Ministers endure all things as the Apostle saith.

Theſe things no doubt, moued the Author of this booke both to change his text, and to ſtirre vp his ſpirit according as the time and occaſion required, and alſo now with great paines and diligence to publiſh the ſame in print; for the benefit eſpecially of ſuch as heard him, that as they ſeemed to be greatly affected by the hearing of theſe inſtructiõs, ſo by the reading of the ſame, they might be further built vp in ſpirituall wiſedome and conſcience, to behaue themſelues religiouſly, humbly, chearfully and comfortably, in the time of the noyſome peſtilence, or any other contagious ſickneſſe, or ſharpe viſitation of the Lord. There is a moſt famouſly learned, and reuerend man of God, that hath ſhortly and ſoundly handled two neceſſarie queſtions. Firſt anſwering the ſubtile cauils of ſuch as hold this ſickneſſe not to be contagious. And ſecondly, condemning the faithleſſe feare of thoſe who go aſide without all compaſſion of their brethren, or conſcience of their calling. But here thou haſt both the cauſe and the cure of this ſickneſſe layd out more at large, with the heauenly phiſicke which men are to take, and the ſpirituall diet which men are to vſe at ſuch times. Reade it therfore, and reade it throughly, and reade it with attention, and thou ſhalt find by experience, that (by the bleſſing of God) the profit will farre exceed the paine. And let not this harden thy hart, that the Lord now hath begun to ſtay his hand of his exceeding mercy, at the humble ſute of many his faithfull ſeruants, that haue ſtood in the gap (according to their weake meaſure) as *Dauid* did. For ſurely, ſurely, if I be not deceiued, this laſt viſitation was rather a warning

Beza de peſte.

peece

peece vnto that volie of the Lords ordinance, which our sins haue prouoked him to plant against vs, then any sharpe thundring and consuming visitation, which we are daily to feare from his iustice. The Lord hath watched ouer this sinfull land a long time, blessed be his name. And of late yeares he hath of his great mercy kept this City of London from that contagious sickneſſe, called commonly the plague, yet who hath stirred vp his heart hereby to true thankfulneſſe? who hath profited hereby to true repentance? And not rather according to the hardneſſe of his heart that cannot repent, heaped vp for himselfe wrath against the day of wrath? So that now it is high time for the Lord to pul downe the pride of men, to heare the cry of the poore and needy, & to be reuenged vpon the oppreſſor. One thing I cannot omit, cõcerning this visitation, which is, that though it were not so grieuous as heretofore, yet it was as much scattered as almost at any time: but especially that it hath more terrified the hearts, impouerished and ouerthrowne the estates of a number, then many greater and more sweeping visitations. This proceedeth indeed apparantly from the horrible pride and delicacie of this time, wherein the most will not diminish any thing of their brauerie in apparell, daintineſſe in fare, and costlineſſe in furniture to die for it. But if they be once at a high pitch, they will rather steale, or bankerout, or die for anger and sorow, then stoupe vnder the hand of God. O thou therefore that feareſt the Lord, thinke vpon the euill day, consider how thou liueſt by his prouidence, and prepare thy selfe against the day of affliction, and against the

snare that the Lord will bring vpon the whole land, and chiefly vpon this Citie, which as it hath abounded in all outward blessings, so in all sinne, rebellion, and vnthankfulnesse against the Lord: who hath shewed euen by this late shaking of his rod, how suddenly and easily he can turne our wealth into pouertie, our abundance into want, and our prosperitie into bitter griefe. For this ende, vse all good helpes, both of the publike ministerie and priuate meditation. For this end, vse this present Treatise, and the Lord giue a blessing hereunto for his Christes sake; to whom be all glorie and praise in the Church for euer. Amen.

Stephen Egerton.

SPIRITVALL PRESERVATIVES against the Pestilence.

The 1. Lectvre.

Psal. 91. 1.

Who so resteth in the secret of the most high, shall abide in the shadow of the Almightie.

THIS Psalme is a very precious Iewell, containing most sweete doctrine, and heauenly consolation. It is most like to be written when * the Angell of God in *Dauids* kingdome slew so many thousands, in that short time throughout all *Iewrie*. At which time the Lord moued to mercie by the instant praiers & continuall

* Yet the Iewes think it to bee a Psalme of Moses.

Three daies 2. *Sam.* 24. 16. v. 25.

tinuall supplications of *Dauid* and his people, the Angell was commaunded to holde his hand, as from *Ierusalem*, so from the whole land. Considering therefore all circumstances, this Psalme may very well bee referred to that time and people. A short view of the whole Psalme may thus bee giuen thee. They haue a most sufficient protection, as in all euils, so in this of the Pestilence, whom the Lord hideth in his secret place, comforteth in his almightie shadow, and couereth as with his holy wings. And this he doth to all them which assuredly rest by faith in him, & hope in him, which haue Gods word and holy veritie for their shield and sword, which do watchfully wait vpon him, in all reuerence, in all their waies, which wholy hang vpon him, as vpon their Almighty Father, in loue, in faith, and feare, which call vpon him in all their troubles. These men he protecteth fatherly, hee preserueth mightily by his good Angels, and comforteth sweetly by his holy spirit, as in all troubles, so in the dreadfull time of the Pestilence.

The parts of this Psalme may be these.

The parts. 1. The first part is a proposition: verse 1.

for this generall doctrine is here first propounded: that who so resteth by faith in Gods providence, reposing himselfe in all afflictions, sweetly as in his fathers bosome, that man hath assuredly an almightie shadow, and protection against all euills of this life.

2 The second part is a confirmation, verse 2. by an argument drawne from the Prophets owne experience: it may be set in this forme.

What I finde true touching my faith, by mine owne spiritual experience in my selfe, Gods faithfull may find true by the like experience in themselues.

But I finde, and must euer professe it, that the Lords almightie shadow is my best protection against all euills, and my soueraigne preseruatiue in the Pestilence.

Therfore Gods holy people, if they do by their precious faith repose themselues in Gods bosome, they shall finde as an almightie protection against all euills, so a most soueraigne preseruatiue against the Pestilence.

3. The third part is an application of his sweete doctrine vnto all beleeuers, to stirre them vp to embrace it: from the third

verse to the fourteenth. Where we be to obserue:

1. How with many words, and sweete promises, he desires to cheere and confirme the hearts of the faithfull, that they may rest by a particular, victorious faith on God in the Pestilence.

1. *ver.* 3. *Surely he will deliuer thee.*

2. *ver.* 4. *He will couer thee.*

3. *ver.* 5. *Thou shalt not be afraide.*

4. *ver.* 7. *A thousand shall fall at the side, and it shall not come neare thee.*

5. *ver.* 13. *Thou shalt walke vpon the fierce Lyon. &c.*

Secondly obserue, how he calleth vpon the beleeuer to cleaue vnto Gods protection by a speciall faith: and to looke well vnto his waies. *&c.*

1. *ver.* 4. *He wil couer thee vnder his wings when thou shalt hide, or betake thy selfe vnder his feathers.*

2. *ver.* 9. 10. *Because thou hast set the Lord (which is mine hope) euen the most high for thy refuge: there shal none occasion be giuen that euil may touch thee.*

3. His Angels shall keepe thee, *in all thy wayes.*

Thirdly,

Thirdly, obserue with what varietie of names and arguments the Prophet setteth forth the nature and qualities of the Pestilence: for he calles it

1. *The snare of the hunter. ver.* 3.
2. *The noysome Pestilence. ver.* 3.
3. *The feare of the night. ver.* 5.
4. *The arrow flying by day. ver.* 5.
5. *The Pestilence that walketh in darknesse. verse.* 6.
7. *The reward of the wicked. ver.* 8.

Fourthly, marke what meanes the Lord vseth for our protection in the Pestilence: for the Prophet assureth vs, that the holy Angels of God are sent with a speciall charge and commission from God to preserue his faithfull people from euill spirits in the Pestilence.

ver. 11. *He shal giue his Angels charge ouer thee, to keepe thee in all thy waies.*

ver. 12. *They shall beare thee in their hands that thou hurt not thy foote against a stone.*

And thus farre the application.

The fourth part of this Psalme is a conclusion, wherin the Lord himselfe speaketh (as it were) to the heart of the beleeuer, feeding him with sweete promises, and instruc-

ting him what duties hee requireth at his hands.

1. Gods sweet promises are these repeated.

1. *I will deliuer him. ver.* 14. & 15.
2. *I will set him vp on high*, that is in a sure place of defence. *ver.* 14.
3. *I will heare his prayers. ver.* 15.
4. *I will be with him in troubles. ver.* 15.
5. *I will honour him. ver.* 15.
6. *I will giue him long life. ver.* 16.
7. *I will shew him my saluation. ver.* 16.

2. God requires in his children.

1. Faith, } *Because hee dependeth on me,*
2. Loue. } *or embraceth me. ver.* 14.
3. Knowledge and profession *ver.* 14.
4. The spirit of prayer. *So soone as he calleth vpon me I will heare him. ver.* 15.

The 91. Psalme. verse. 1.

Who so * *resteth in the secret of the most high, shall abide in the shadow of the Almightie.*

or dwelleth

The

THE first verse containeth the proposition of the whole Psalme, as is before shewed. The sense is this: That he which firmely standeth by faith *in the Lords secret place*, that is, vnder the Lords gracious prouidence and strong protection, when tempestuous calamities fall vpon the world for sin, he shall be graciously preserued as in an almightie shadow. Sense.

Secret * a place of refuge whereunto a man runnes from the violence and rage of his enemies: as wilde beasts when they are in chase before the hunters, make all speede into their dennes and holes for their defence. So much doth the word in the originall * signifie: And so in like manner the *prudent man hides himselfe* in Gods bosome, when God smites his people with the Pestilence. *Pro.* 22. 3. *shall abide in the shadow*: or as the best reade, shall lodge all * night in the shadow. Like as wearied trauellers much spent with the heate of the Sunne and long trauel, greatly reioyce when they come to a couert where they may rest and refresh their wearie bodies: So the spirits of the faithful, much disquieted with the afflictiõs of this life, can find their sweet sleepe, when they

* *Tremell. Latibulum.*

* *Besater.*

* *Iithlouã.*

they can by a holy faith in Iesus Christ, repose themselues as in the bosome of the Almightie.

Obserue. 1. Where first wee are to learne, how louingly the holy Ghost doth warne vs, to cleaue vnto God, and to perseuere in his holy worship in afflictions, in time of triall, wherein the wicked runne to any of the creatures, rather then to God, yea sometimes to Sathan himselfe, before they seeke any refuge or comfort in the Almightie. Such as rest in the ordinary creatures only, are meere Atheists; such as seeke to Sathan and his artes, are bewitched Papists, Idolaters, and such like. Such as when all helpes faile them, are driuen at last by theyr corrections (as *Iob* speaketh) to come vnto the Lord, are weake in the faith: Such as first seeke reconciliation and peace with God by Iesus Christ, and then desire a blessing in the vse of the creatures, are wise and good Christians. The Prophet saith not, they haue a sure defence in war, which haue many men, many horses, &c. in famine store of corne and good prouision, in pestilence good naturall preseruatiues and curatiues: but that such as haue a strong

Foure sorts of men in troubles diuersly affected.

Iob. 3, 16.

faith

faith in Iesus Christ, are then greatly blessed, and shall be mightily preserued.

Some thinke it is a light matter to come to God by faith, and to lye downe as it were in his bosome confidently in afflictions: But this is one speciall brand and marke of the faithfull, and that which God most desireth, and a point without the gracious assistance of Gods spirit, which is not in the power of flesh and bloud to practise.

There is a notable storie 2. *Chron.* 13. 18. of *Abiah* and his people of *Iudah*: of whom it is said, that *they prenailed* against their enemies, *because they stayed vpon the Lord God of their father.* And the like we haue 2. *Chron.* 16. 7. of *Asa* his falling away in his latter age, in his afflictions: first he is said to haue run from the Lord to Gods professed enemies, the Syrians, and to haue made a couenant with them to helpe him in his warres against the Israelites: at which time *Hanni* the seer came to the King, and spake these words: *Because thou hast rested vpon the King of* Aram, *and not rested in the Lord thy God, therefore is the host of that King of* Aram *run away from thee, and thou* (verse 9.) *shalt haue*

warres

warres againe. And then the Prophet confirmeth his propheſie by the kings former experience, in the victories the Lord gaue him before by faith, when hee cried to God in feruent prayer, ſaying: 2. Chron. 14. 11. *Helpe Lord, for we reſt on thee. The Ethiopians and Lubbims, were they not a greaſt hoſt, with charrets and horſe exceeding many? yet becauſe thou didſt reſt vpon the Lord, hee did deliuer them into thine hands:* then hee added this notable argument. *For the eyes of the Lord behold all the earth, to ſheme himſelfe ſtrong with them whoſe heart is ſound towards him.* In the like maner he is noted in his ſickneſs not to haue ſought the Lorde in the firſt place, but the Phiſition. In all extremities then our firſt refuge muſt bee by faith vnto the true God; for he will be, and muſt be (if we regard but our alleageance only we owe vnto his maieſtie) firſt ſought for, and honored before the creatures.

1. Queſtion.

What benefite, comfort, and reſt Gods people may receiue by faith, in the Peſtilence.

The

THe bleſſed faith of the Saints of God is a wonderfull ſupernaturall grace, by the which we greatly pleaſe God, and without it, we diſpleaſe him in al things, without exception. *Heb.* 11.6 *Rom.* 14. *Io.* 6. 9.

This great grace and gift of God, as it is moſt needfull at all ſeaſons and turnes, ſo moſt of all in extremities, for if it then faile vs, we ſhall be carried away as with a maine ſaile, from the Creator to the creature, and and we ſhall fixe all our ſences vpon them, and confidence in them, & forget the great Lord and gouernour of all the hoſt of heauen and earth. This vertue greatly pleaſed Ieſus Chriſt in his miraculous cures on earth, and doth no leſſe doubtleſſe pleaſe him now in heauen.

The faith of the Goſpell, or Euangelicall requires; 1. that you beleeue that the Meſſias is come: 2. that you beleeue that Ieſus Chriſt the ſonne of the Virgin *Mary* is God and Man, or God manifeſted in the fleſh, and that very Meſsias which was to come. 3. that you beleeue in him, for your perfect redemption. 4. laſtly it was required in theſe which reſorted vnto him for miraculous cures, that they carried with them

them a particular faith to be healed, that is a comfortable perswasion of heart, that hee both could and would heale them, and such afflicted persons as they prayed for, might be healed. This holy faith I say, greatly pleased Christ in earth, and shall preuaile with him in heauen also for all mercies and blessings to the worlds end.

And the contrary sinne did hinder many graces streaming sweetely from him vnto the Iewes, and so doth still to all vnbeleeuers among the Gentiles. This the Euangelists tell vs, where they say, that when hee came to *Capernaum* his owne Countrey, *Hee did not many workes there, for their vnbeleefes sake*: And an other saith, *Hee could not there do any great workes for their vnbeleefe, and that he marueiled at their vnbeleefe.* Wee see then how infidelitie may keepe backe from vs Iesus Christ with all his riches. The faithfull euer returned from his Maiestie both sweetely comforted with his blessings, and graciously strengthened with his louing commendations. The Centurion which came vnto him in *Capernaum*, with a good heart and a sound faith, first he receiued this blessing, *Goe thy way, and*

Math. 13. 58.
Mat. 6. 5.
Mar. 16. 14
Luk. 8. 25.
Matt. 8. 10. 13.

and as thou haſt beleeued, ſo be it vnto thee, and his ſeruant was healed the ſame houre. Then followed this comfortable commendation: *Verily I ſay vnto you, I haue not found ſo great faith euen in Iſrael.* Againe, the woman with the bloudie Iſſue, ſhee receiued many mercies from Ieſus Chriſt; firſt this comfort, hee calls her *Daughter*; ſecondly this bleſsing, the iſſue of her bloud *was ſtayed and healed*; thirdly, this commendation, *Daughter bee of good comfort, thy faith hath made thee whole.* Againe, two blinde men crie to be healed: hee asked them of their faith, *Beleeue ye that I am able to do this?* *they ſaid, yea Lord*: and then hee ſaid vnto them, according to your faith be it vnto you, and they were healed. *Matth. 9. 22.* *Math. 9. verſe. 29.*

Of a Cananitiſh woman it is written, that ſhe was moſt earneſt with Chriſt: and ſhe is at laſt gratiouſly comforted, firſt with this commendation: *O woman great is thy faith, be it vnto thee as thou deſireſt*: ſecondly with this bleſsing, *Her daughter was made whole in that inſtant.* The like commendation and comfort receiued the blinde men in *Iericho*, and *Iairus* when Chriſt cured his Daughter: *Feare not*, beleeue onely *Matth. 15. verſe. 28.* *Mar. 10. 15.* *Luk. 8. 50.*

and

and ſhe ſhall be made whole.

Here I demand whether Gods miniſters and good people now, may not receiue as great mercies and bleſsings, as wel corporall as ſpirituall, by faith, as the people of the Iewes did, when Chriſt was conuerſant with them on the earth? Wee knowe, his knowledge, his loue, his mercies are not diminiſhed or changed, his power and might is the ſame, and more glorified. Surely then that which letteth the free courſe of his graces and mercies from vs, muſt bee in our ſelues, ignorance, hardnes of heart, and great infidelitie.

Cyprian ſaith, in his time, hee and his brethren did wonderfully conuince Idolaters, confound Sathan and all his practiſes, caſt out diuels, and heale the poſſeſſed, by faith, praier, and faſting, &c. *Et vel exiliunt ſtatim, vel è vaneſcunt gradatim, prout fides patientis adiuuat, &c.* The wicked ſpirits (ſaith he) either flye away preſently, or vaniſh away by degrees, as the patients faith helpeth, and as hee which healeth hath grace to preuaile with God. I know that myracles are paſt, and that the holy word is ſufficiently confirmed: notwithſtanding, the Lord ceaſeth

4. Tractat de Idolorũ vanitate.

not

not to blesse his owne ordinances, and to graunt many mercies to the faith of his holy seruants, as hereafter in an other question shall be shewed.

Now, whereas we see often Gods good people in grace to bee smitten with the Pestilence, this hath troubled many, that these great plagues should light alike vpon good and euill without difference: this caused *Iobs* friends to account him an hypocrite. First I will answere this in *Cyprians* words. *Mouet quosdam, quod æqualiter cum gentibus nostros uxorbi istius valetudo corripiat, quasi ad hec crediderit Christianus, vt & immunis a contactu malorum, mundo & seculo fœliciter fruatur, & non omnia hic aduersa perpessus ad futuram lætitiam reseruetur. Many thinke it straunge that this mortalitie smiteth alike our bretheren with the Gentiles: as if a Christian did beleeue to this end, he may with hearts ease in this present world be free from all euils, and not rather, that after he hath suffered here all sorrowes, hee might be reserued for those toyes which are to come.* *Leuit. 26.* *Deut. 28.* *Serm. 2. de mortal.*

Againe I say, Gods best children may fall into proud sinnes, as *Lot* into drunkennesse and incest, *David* into murder and adulteries,

ries, *Peter* into blasphemies: And therefore the curses of Gods lawes as crosses, are often inflicted vpon them. And as the Lord doth chastice for sinnes past and present, so he doth preuent by great rods great sinnes, whereinto we might fall, if wee were not greatly humbled. This may best be demonstrate by the holy presidents of the Scripture. It is storied *Luke* 13. 10. that Christ teaching in a Sinagogue of the Iewes on a Sabboth day, there was there a woman which *had a spirite of infirmitie eighteene yeares, and was bowed together, and could not loft vp her selfe in any wise.* When Iesus sawe her, he called her to him, and said: Woman thou art loosed from thy disease: and he laid his hands on her, and immediately shee was made straight againe, and glorified God. And the ruler of the Sinagogue answered with indignation, because that Iesus had healed on the Sabboth day, and said vnto the people; there are sixe dayes in which men ought to worke, in them therfore come and be healed, and not on the Sabboth day. Then the Lord answered him, and said, Hypocrite, doeth not each one of you on the Sabboth day, loose his oxe or his asse from the

the stall, and leade him away to the water, and ought not this *daughter of* Abraham, *whom Sathan hath bound eighteene yeares, to bee loosed from this bond on the Sabboth day?* Heere thou hast a faithfull daughter of *Abraham* tormented by Sathan in a most strange malady for many yeares. The like we see in the good man sick of the palsey, indeed a most dangerous palsey, commended for his faith, and such as carried him to be healed. *Math. 9. 2.*

In like maner Gods children haue in all ages bene smitten with the Pestilence. *David* hath left vnto the Church a Psalme of remembrance, that Gods people may for euer learne instruction by his chastisements. The best Interpreters are of iudgement, that he was sore afflicted with the Pestilence: the symptomes and signes of this euill appeare in his mourning: he saith, *there is nothing sound in his flesh.* 2. *His wounds are rotten.* 3. *Hee is bowed and crooked with the paines.* 4. *His raines are full of burning.* 5. *Hee crieth for the paine of his heart,* Where this euill flieth (saith *Galen*) like a Dragon. Lastly hee saith: *His louers and friends stand aside from his plague.* It is most like also that *Psal. 38.* Dauid smitten with the Pestilence.

2. *Kin.* 20. *Heb.* *Hezekiah* was smitten with the Pestilence, for he was deadly sicke for the time, & then it is said, the figges healed him of the *bile* or *carbuncle.*

Most grieuous was the pestilentiall plague which *Iob* had, and so noysome was it, that as it befell *Dauid*, his louers and his friends (which were no counterfeit friends, for they came indeede to minister spirituall comforts to him) they stood aside from him seuen daies, & partly for sorrow, partly no doubt for feare of contagion, did not approach neare to any familiar communication as they purposed.

In the argument of this Psalme. Maister *Beza* that blessed seruant of the Lord, and light of Christs Church, was humbled foure times and his family, as he confesseth himselfe, with the Pestilence. Againe, the plague of leprosie was no lesse grieuous and noysome then the Pestilence, for that it would in a strange maner, pierce into the stone walles, and very contagious was it: yet the good woman *Miriam*, *Moses* sister, was grieuously chastened for her sinnes with this plague, seuen dayes together.

Leuit. 14. 37. *Num.* 12.

At *Alexandria* there was a very great famin

famine and plague at one time, (for famine may breed the peſtilence, and peſtilence brings famine, and warres bring both). This plague conſumed multitudes of people, and many good Chriſtians; for when the Heathens fled, the Chriſtians in a wonderfull compaſſion & mercie, buried the dead, which otherwiſe were deuoured and torne in peeces of dogs, and ſo were many good people poyſoned with that infection and died, as *Euſebius* writeth. *Lib. 7. cap. 11.*

Thus then wee ſee Gods good children chaſtened in this preſent life, with the ſame rods with the wicked. For like as the father in the family giuing correction to his ſeruants, if any of his children more vntoward and diſobedient then the reſt, bee beare his hand, hee will happily ſmite him alſo with the ſame rodde, and yet loue him as his childe, and not as a ſeruant: euen ſo the Almightie in the peſtilence, and in generall viſitation vpon a Citie, Towne, or Countrey, he layes otherwhiles the ſame rods vpon his deare children wherewith he conſumes the wicked. And yet *all ſhall worke together for the good of them which feare him. Rom* 8.28.

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famine and plague at one time, (for famine may breed the pestilence, and pestilence brings famine, and warres bring both). This plague consumed multitudes of people, and many good Christians; for when the Heathens fled, the Christians in a wonderfull compassion & mercie, buried the dead, which otherwise were deuoured and torne in peeces of dogs, and so were many good people poysoned with that infection and died, as *Eusebius* writeth. *Lib. 7. cap. 11.*

Thus then wee see Gods good children chastened in this present life, with the same rods with the wicked. For like as the father in the family giuing correction to his seruants, if any of his children more vntoward and disobedient then the rest, bee neare his hand, hee will happily smite him also with the same rodde, and yet loue him as his childe, and not as a seruant: euen so the Almightie in the pestilence, and in a generall visitation vpon a Citie, Towne, or Countrey, he layes otherwhiles the same rods vpon his deare children wherewith he consumes the wicked. And yet *all shall worke together for the good of them which feare him. Rom* 8.28.

For howſoeuer our Lord and maiſter in his anger, otherwhiles takes vp againſt vs the ſame ſcourges which he hath prepared for the vngodly, yet aſſuredly he will giue vs but his fatherly correction, and hee will cauſe vs to vnderſtand, that all the chaſtiſements of this preſent life, are not worthy the great glory, the ſonnes of God ſhall receiue in the life to come. Heere let vs dayly with *Ieremie*, in our viſitations

*Ier.*15.15 crie with open mouth; *O Lorde take me not away in the continuance of thine anger.* The Pſalmiſt ſaith, hee caſts foorth ſigne of his feare, anger, indignation, and wrath whē he ſmites a people with the Peſtilence *Pſal.*78.49.

And let vs ſtriue mightily to bee comforted, and to reſt patiently by faith in Ieſus Chriſt. Firſt let vs endeuour to receiue

*Pſal.*32.5. *Luk.*7. by faith an anſwere from Gods ſpirit, that our ſinnes are couered and pardoned, and this anſwere ſhall more reuiue and comfort our hearts, then all the cordials in the world can reuiue the ſpirits or any partes of the

*Heb.*10.35 outwarde man. Secondly, let vs mightily call for the confirmation of our faith, that wee may haue patience, *The daughter*

Gr

God, Patientia Dei alumna, saith *Tertul*: for this is a soueraigne preseruatiue against this euill; for want of this, vnbeleeuers are like birdes in lime or snares, which the more they striue to escape, the more they are limed and snared. It is wonderfull what comfort and courage, faith by patience may worke in all true beleeuers. This kept *Asa* when 20000. Ethiopians came about him to deuour him: he was greatly inuironed & had a strange deliuerance. This comforted *Dauid* when he was ready to be stoned, God gaue him great courage, *Hee comforted himselfe in the Lord his God*, and receiued a wonderfull deliuerance. Likewise *Hester* in her most dangerous attempt, for the preseruation of Gods people. *Hannaiah Mishael*, and *Azariah*, and all the Martyrs of God in the world, were euer encouraged by faith patiently to beare for the truth sake al the tortures & torments which the world could lay vpon them.

Tertul. de patientia.

Heb. 11. 35

2. *Chron.* 14. 16.

1. *Sam.* 30. 6.

Hest. 4. 14

Dan. 3. 17

Heb. 11.

So let vs in the like straites whatsoeuer, of warres, famine, and pestilence, cast our selues by faith into Gods bosome, and desire that by patience we may possesse our soules in peace: and say with *P.* I know whom I haue trusted.

2. *Tim.* 1. 12.

Faith in Gods prouidence, and faith in the redemption goe togither. We can neuer truly trust him with our bodies, if wee trust him not with our soules. And againe, if we doubt of his fauour in earthly things, we must needs much more doubt of the same in heauenly things.

Triall of our faith in Gods Prouidence.

1. If wee do not in the good day, and in prosperitie, attend well the meanes of saluation, and store vp our soules with comforts, we shall be emptie in the euill day when it commeth.

2. If we be not first perswaded that all euil inuentions, & corrupt imaginations, either bred in vs by our owne corruption, or iniected into vs by the malice and craft of men or Angels be grieuous *a* sins before the Almightie: 2. if we do not mourne for our secret thoughts, *b* & inward back-sliding & falling from God: 3. if this holy mourning cause not in vs a holy hatred *c* & detestation of all vaine shifts, and wicked inuentions of the world, we shall not possibly stand in the euill day.

a Ge. 5. 6. Pro. 12. 2. Io. 14.
b Act. 8.
c Ps. 119. 112.

All

All professe an affiance & trust in Gods prouidence, but vnlesse they trust in his word, thier rest is vaine, and will deceiue them in the euill day. A man must therefore with *Dauid*; *Psal.* 119. 114. say on this wise: *O Lord thou art my refuge and shield*; that is, I rest on thy prouidence: but note the euidence of this faith, *and my trust is in thy word*: for hee that doth not know, beleeue, reioyce, & trust in Gods word, he can haue no faith in Gods prouidēce. God promiseth things temporal & *d* things eternall: his word containes generall promises, and particular promises for all wants of body and soule: generall, as *Ioh.* 1. *Heb.* 13. 5 6. *I will neuer leaue thee, nor forsake thee*: The beleeuer must answer in hart: ô Lord thou art my refuge, and my trust is in thy word: particular for wants, *Ps.* 34. 10. *They which seek the Lord shall want nothing that is good*: To which voice answer with a beleeuing heart: *O Lord thou art my refuge, & my trust is in thy word.*

d .2 *mit* 47.

Psal. 56.

4. If we haue hope in Gods prouidēce, we must take heed that we indent not with the Lord for any thing, but simply giue vp our selues to him, seeking Gods grace at al times and with all our hearts, and let vs aske other

things as pleaseth him: for whē we giue these outward things to the Lord, thē will he soonest giue them to vs againe. Thus did *Dauid* in his affliction. 2. *Sam.* 25. 26. *If the Lord say, I haue no pleasure in thee, behold, here I am, let him do to me as seemeth good in his eyes.*

5. Wee may not aske earthly things as signes of his fauour, neither must we esteem the want of these things as tokens of his displeasure.

The 2. Lectvre.

Verse. 2.

I say to the Lord, O my defence and my fortresse, my God is he in whom I trust.

The second part, or confirmation of the former doctrine by an argumēt of experience.

HEre the Psalmist speaketh of his owne faith and experience, desiring thereby to teach and confirme others. The sense is this: Let the men of this life seeke rest and comfort where they please, I am thus resolued & haue purposed, in all troubles, plagues, &c. first to flie vnto the Almightie shadow of gods most gracious protection. And as I beleeue, so will I speake in my

my heart before God, and with my mouth before men, that the Lord is my fortresse: and the God in whom I will trust.

O my defence. The word signifieth a place of refuge to shelter our selues in a great tempest, *q. d.* I will seeke my protection ô Lord vnder thy wings.

And my fortresse. The word signifieth a place of defence in warres. Thus by many metaphors the Prophet desires to assure vs, what a sure refuge God is vnto his faithfull people in all their troubles.

In whom I trust. On whom I set all my rest: and not on the secondarie causes, or external meanes on which all vnbeleeuers stay themselues, and therefore if these faile them, they dispaire or be at their wits end. *Ier.* 17. 5. *Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord.* And continually. *Psal.* 40. 5. *Blessed is the man that maketh the Lorde his trust.*

In this verse we may obserue a good mark of a true beleeuer to run to God, when most men run from God, as in all extremities we daily see. It is a most hard point to practise to diuert from the common rode of the wicked

ked in euils, and to betake our selues to gods helpe and holy ordinance. The men of this world liue daily by examples, but we must liue by faith, we must be resolued as was *Iosua*, howsoeuer other men make choise for their gods and religion, yet (saith hee) *I and mine house will serue the Lord.* And as *Dauid* here saith: let the prophane multitude of vnbeleeuers, run to the creatures in their necessities, forgetting the Lord of life, yea some to the meanes hee vtterly forbiddeth, and others not a few, to the meere professed enemies of God, to Pagans and Idolaters, as often did the Kings of *Israel* and *Iudah*; yea to Sathan himselfe, as all such do which run to the diuelish faculties of witchcraft and sorcery: as the Egyptians when they were smitten with sundry plagues, they sought to their wizardly priests and coniurers, so the Chaldees, Babilonians, *Saul*, *Manasses*, *Nero*, *Iulian*, and such like in all ages. The hypocrites iudgement and practise is cleane contrary to this holy canon here taught vs, for he thinks it neuer safe to walke that way which most men treade not: of the way of the multitude, it is said, *Many finde it and take it, but the end is destruction.*

Habak. 2. 4

Chap. 24. 15.

Luk. 13 25

Mat. 7. 13

The

The 2. thing to be noted here, is how he laboureth to teach others by his example. Obseru. 2.

This is a singular good way for teachers to conuert and confirme soules, by speaking vnto men of their owne sence, and experience of their faith. I finde saith hee by most comfortable experience, that they be safe which are in the Lords secret chamber, and vnder his almightie shadowe; I meane such as make God their castle and protection, and boldly cry vnto him, that they depend vpon him, trust and rest in his almightie prouidence. This is the best way to teach the ignorant, and to conuert sinners vnto God, by our owne faith, feeling, experience and practise: of this we haue many sweet presidents in scripture. This Prophet when hee hath receiued any spirituall comfort and instruction, hee is euer ready to communicate vnto others, what graces hee hath receceiued, and how to come by them. Hauing receiued inspeakeable cõfort in the free pardón of his sinnes. *Psal.* 32. *v.* 5. he saith, *v.* 8. *I will instruct thee and teach thee the way that thou shalt goe.* And *Psal.* 51. he sheweth how greatly God is delighted, that wee should teach others, what benefits we haue *Verse.* 12.

receiued

receiued. *I will teach thy wayes vnto the wicked, and sinners shall bee conuerted vnto thee.* This manner of teaching the Apostle thinkes most effectuall and profitable, and therefore he vseth often in his owne example, to teach others great mysteries of religion: as of the dangerous conflicts between the flesh and the spirit, *Rom.7.* and 8. of the vertue and great efficacie of Christs crosse, death, and resurrection, *Gal.6.* 14. 15. 16. *Rom.6.6.* How greatly the faithfull esteeme of Iesus Christ and his Gospell, 1. *Cor.2.2. Phil.3.8.9.* And the Apostle thinks also this way best to cõfort others in afflictions, for thus he writeth: *Blessed be God, euen the father of our Lord Iesus Christ, the father of all mercies, and the God of all comfort, which comforteth vs in all our tribulations, That we may be able to comfort them which are in any affliction, by the comfort wherewith, we are our selues comforted of the Lord.* 2. *Cor.* 1. 3. 4.

The vse of this doctrine is this: euery man to stirre vp himselfe to be mindfull of his brethren, to perform spiritual duties vnto them of instruction, admonition, exhortation, &c. as their state and condition shall require. And to this end, to begge of God

as

as a louing and a mercifull ſpirit, ſo ſpecially the ſpirit of wiſedome and iudgement, that wee may know how to ſpeake a good word ſeaſonably vnto him that is wearied with his afflictions. *Eſ.* 50. *R. v.* 4. *Pro.* 25.11.

Verſe. 3.

Surely hee will deliuer thee from the ſnare of the hunter, and from the grieuous Peſtilence.

* or Peſtilence of ſorrowes, or moſt noiſome.

The third part of this Pſalme or application of the former doctrine here begins.

HEere the Pſalmiſt laboureth to apply the generall doctrine of the firſt verſe, and what hee hath ſpoken of his owne faith and experience in the ſecond verſe, vnto the preſent calamitie which was vpon the Iewes in his time; and he ſtriueth to perſwade euery one of the faithfull, that they ſhall be deliuered from the flying Angell, which like a hunter raunged throughout all *Iurie*, deſtroying ſo many thouſands with the grieuous and deadly peſtilence, if they flie by faith, farre aboue the ſecundarie cauſes vnto the Lords prouidence, and holy protection.

1. Here learne, how that we muſt endeuour with all our might to ſtrengthen one

an

an others faith in calamities. Doest thou beleeue? canst thou beleeue? All things are possible to him that beleeueth. Wilt thou lie downe in the shadow of the Almightie, surely he will deliuer thee.

2. The Pestilence is heere called the *snare of the Hunter*, because the Angell which was sent from the Lord, like a Hunter or a fowler, strangled & slew many from *Dan* to *Beersheba* throughout all that kingdome with the Pestilence. And it is not vnfitly compared vnto a snare, for that it catcheth sodenly, some walking, some feeding, some sporting, some waking, some sleeping, as wee haue seene by our experience.

The Pestilence is here saide to bee noisome, grieuous, and painefull. The word noysome, or grieuous, is in the originall a word of the pl. n. & signifieth griefes. So the plur. n. is vsed for the superlatiue degree. *q. d.* the most grieuous pestilence: so it was in elder times vnto *Dauid*, *Hezekiah*, and *Iob*, and so it is vnto this day in such as are smitten, we see and know daily by their complaints.

Verse

Verſe 4.

He will couer thee vnder his wings, and thou ſhalt be ſure vnder his feathers: his truth ſhall be thy ſhield and buckler.

HEere the Prophet applyeth vnto the beleeuers ſpirit and conſcience, the ſame gracious promiſe of protection, in other moſt ſweete tearmes, and familiar ſpeeches. When men are dulled with griefes, ſorrowes, and calamities, they will hardly admit any conſolation: for this cauſe the holy Ghoſt here ſo often repeateth the ſame promiſe of mercie and comfort vnto vs.

The metaphor of the Hen couering her young with her winges and feathers, is no leſſe comfortable than familiar. Our Sauiour liketh it, *Math.* 23.27. The like is alſo vſed, *Exod.* 19.4. *I haue carried you vpon Eagles wings*, and haue brought you vnto me.

The metaphor wherein he compareth the truth of Gods promiſe vnto a ſhield and buckler in the warres, is thus vnderſtood: Like as the ſhield and buckler couereth our bodies

bodies from the strokes and darts of our enemies: so the holy promise of Gods protection and deliuerance receiued by faith, strongly confirmeth our hearts to receiue any calamities or plague, and to rest confidently, as out of all danger in Gods almightie shadow. So is Gods promise called, *Pro.* 30.5. *Euery word of God is pure, and a shield to those that trust in him.*

Here note, that whereas before hee said, the Lord to bee the most sure protection of his people, hee ascribeth now that protection here vnto Gods truth, that is, the reuealed promise of God, because the Lord can no other way be found, but in the word of promise, neither can our faith receiue him by any other meanes. So then, such as seeke him without his word, shall neuer find him to their comfort. *Psal.* 119.114.

2. Question.

Wherefore the Lord smiteth his people with the Pestilence.

THE Bookes of God giue the Pestilence many names, some proper, some

some borrowed and metaphoricall, which may helpe vs with some light to discerne the causes of this terrible destroyer of mankinde. First, the most fit and significant name in all the Scriptures, is giuen it in the third verse of this Psalme, *Deber hauoth* (*a*) a plague of sorrowes, or a plague of griefes and torments, for that it is both most noysome and painefull, as our experience teacheth vs. The same word is vsed, *Exod.* 5. 3. where it signifieth in like manner the Pestilence. But *Exod.* 9. 3. the murraine which fell vpon the beastes of *Egypt*. Because the murraine and the pestilence destroy both man and beast alike. Secondly, it is tropically called, The hand of the Lord. 2. *Sam.* 24. 14. *Iad Iehouah*.

(*a*) Pl. n. for superlatiue.

Because the Lordes power and might more appeares & is more manifested in this great euill, than in any other. I thinke it not fabulous what I haue heard some report, that they haue seene, as it were, the print of a hand vpon the armes and other parts of the body, of sundry smitten with the pestilence.

I doo not ground this vpon the metaphor.

Thirdly, the Pestilence in this Psalme hath sundry names, *Pachadlaïlah*, the feare

of the night, from the effect, for that it cauſeth many feares in the night. So *Dauid* Pſalme 38. (2.) (*b*) *Chets*, an arrow flying by day, becauſe it ſtrikes * ſuddenly, it is ſwift and deadly. (3.) Verſe 6. (*a*) *Deſtroyer*, againe walking in darke places, no light can helpe vs to diſcerne this contagion, this euil ſpreds it ſelfe ſo cloſely, and ſo darkly. (4.) Verſe 6. *Kereb*, which word ſignifieth againe deſtruction or ruine, or as ſome ſay, the biting of a wicked ſpirit. ver. 10. (5.) *Negang*, a plague, a ſcourge, a whip, becauſe it is the Lordes great ſcourge for the correction of his people. (6.) It is named alſo, 2. *Sam.* 24. 21. 25. *Magephah*, which ſignifieth great ſmiting, and grieuous beating, of *Nagaph*, to ſmite and beate to death.

Mortalibus miſerabile hoc imprimis eſt, impendentem tantam perniciem ne odore quidem ſentire nos poſſe. Fernel. 14. c. 1. *King.* 8. 37.

(a) 2. *Sam.* 24. 14.
(b) *Ezec.* 14. 19. *Leuit.* 26. 25. *Num.* 14. 12.
(c) *Exo.* 9. 15. *Ezet.* 38. 22. 11.

The holy Ghoſt in all his ſpeeches concerning this ſickneſſe, ſeemeth to deſire to lift vs vp aboue the ſecondarie cauſes, to looke vpon the Lorde, and to fixe and faſten all our ſences vpon him. Thus *Dauid* ſpeaketh, *Let* (a) *vs fall now into the handes of the Lord, for his mercies are great.* And the Lord is ſaid *to* (*b*) *ſend the Peſtilence* as it were a meſſenger and executioner of his iuſtice: And to *meete* (c) vs with the peſtilence.

Exodus.

Exodus. 5.3. And to smite with the pestilēce, & to *plead* against his enemies with the Pestilence, and to *persecute* with the Pestilence. Wherfore when, and wherſoeuer we ſee this hand of God, let vs remēber that the deſtroier is ſent from God, to ſmite vs for our good, if we fly vnto his mercies, for they be great, as *Dauid* ſpeaketh, but for our iuſt confuſion, if we abide ſtill in our ſinnes, and reſt vpon the creatures, for now we muſt lift vp our ſelues to look on him which ſmiteth, pleadeth, and perſecuteth vs for our ſinnes moſt iuſtly, as we haue deſerued, becauſe wee would neuer acknowledge his hand, power and might, in his other ordinarie, fatherly, and gracious chaſtiſements vpon vs. Now for the cauſes of the Peſtilence, the Phiſitiōs (who ought to guide vs in this argument) here ſome ſweate much and gaine little; others either ouer-boldly flye vp to conſtellations, or too negligently aſcribe it to ſecret cauſes. They all ſay, that it is an infectious poiſon, deadly enemie to the vitall ſpirits, with all ſpeed flying into the hart the caſtle of life, but whence it commeth, whereof it ariſeth, and wherefore it is ſent, in theſe cauſes they confeſſe their ignorance.

Ier. 29.18

Cauſes of the peſtilēce

What the peſtilence is

Fernelius Lib. de abditi. Sed a venenato inquinamento acrei infuso. Hi sunt morbi quos sæpe dixi causam occultam habere.

rance. First, they say it is not bred of any elementall qualitie, cold, hot, drie, moyst, *but doth proceed of some venimous pollution which is spred in the ayre.* Againe, saith he, *These be the maladies I haue said often, they haue some secret cause.*

And whereas some deeme the scorching heate of Summer to be some cause of this euill: he answereth, first euery hot disease (as the Plague) is more dangerous and grieuous in hot times then in colde. Secondly, that it is knowne by obseruation, that the hottest Summers haue bin without all manner of plagues, and that sometimes it hath begun in Winter, and ceased in Summer or Autumne. Thirdly, if any say that it is bred of rotten exhalations, which abound in vnsauourie places of great cities, he answereth, that it is found likewise to pester the people also, which inhabite the most sweete and sauourie regions that can be, and in the most temperate season.

Wherefore the plague is more grieuous in summer than in winter.

Againe he he saith, *Sunt pestilentiæ semina vsque adeo occulta, &c. The first causes which breede the pestilence are so vnknowne, so inuisible, and so strange to all our senses, that we are altogether ignorant of them, and the*

swift

smite vs when we thinke not of them, neither can they euer bee espied but by their effectes and euents. Againe, hee speaketh wittily of rotten and vnsauourie ayres. *Ea Epidemios quosdam morbos inferre solet, nunquam tamen sola pestilentes: ad pestilentiam interdum confert, & incrementum addit, at non illam excitare potest: sed causæ altioris hoc opus est.* *The putrifaction of the ayre* (saith he) *which ariseth of vncleane streetes, &c. it may cause some of the common & ordinary diseases among the people, but this alone can neuer breede the Pestilence. This giueth greater strength to the contagion, and increaseth it, but cannot beget this euill; the Pestilence is an effect of some higher power.* Thus then wee see these learned Phisitions to confesse their ignorance in the causes of this most grieuous sickenesse. The most they can say is, that it is a poyson sent into the ayre, which poysoneth and killeth men in a straunge manner: and it is not to bee forgotten, that this man sendeth vs aboue nature and secondarie causes vnto an *higher power*; that is, I thinke, to speake with the Scripture, to the mightie hand of God, as we haue before shewed.

Vnsauourie streets giue strength to the Pestilence.

Where the Phisition faileth and cannot

proceed to discouer the causes of straunge and incurable diseases, it were no disgrace for the best of them, to intreat the religious and learned Diuine to reach forth his helping hand. It were happie in Church and Commō-wealth, if men were so linked together in hearts and affections; for that Artes and Sciences liberall and common, are so coniugated and tied together, that they haue continuall reference one to an other, and can neuer well want the helpe one of an other.

Now to returne to our purpose, these three questions may here be considered.

1. *What moues Almightie God and our most mercifull Father, to smite his people with the Pestilence?*

2. *By what instruments he vseth to smite his people in the Pestilence.*

3. *To what ende the Lorde thus smiteth his owne people in the Church with the Pestilence: and what vse we are to make of this, and of all kindes of afflictions?*

To come then to the Booke of God: first let vs learne I say, wherefore the Lord hath

hath ſent in all ages this deſtroyer into the world. And next we will in like manner conſider of the inſtruments and meanes whereby the Lorde poyſoneth the Elements, and ſo ſmiteth man with the Peſtilence. And laſtly, to what ende hee thus proceeds in execution of his feareful iudgements.

The cauſes which moue the Lorde to perſecute the worlde vniuerſally with the Peſtilence, are the intollerable ſinnes of men: and in the Church theſe ſpeciall impieties and wickedneſſes which followe, as motiues, and cauſes of this euill, are offered vnto our wiſe and godly conſideration.

The firſt cauſe of the peſtilence.

Firſt I finde, that ignorance, contempt, and negligẽce in the pure worſhip of God, cauſeth the Lord to ſmite vs with the Peſtilence. *Moſes* ſaith to *Pharaoh*, *Exod.* 5. 3. *Let vs goe three dayes iourney into the wilderneſſe, and ſacrifice vnto the Lord our God.* Then hee addeth this reaſon. *Leaſt he bring vpon vs the Peſtilence or ſword.* Contrarily, to the true worſhipper it is ſaid, *The Lord ſhall bleſſe thy bread and thy water, and I will take away all ſickneſſe from the midſt of thee.*

Exod. 23. 25. The second cause of the Pestilence.

A second cause is infidelitie and rebellion against the word, and the holy ministrie of the same. Thus saith the Lord, *Num.* 14. 11. 12. *How long will this people prouoke me? How long will it be ere they beleeue me?* Here is the cause: *I will smite them with the Pestilence*: Here is the effect.

The third cause of the Pestilence.

A third cause is this, to trust to the creatures in extremities, and not in the Lorde: as to men and armour in times of warre; this was *Dauids* sinne, for it is said, *Sathan stood vp against* Israel, *and prouoked* Dauid *to number* Israel. 1. *Chron. Chap.* 21. *verse.* 1. Here is the cause: *So the Lord sent a Pestilence, and there fell of* Israel *seuentie thousand men, verse* 14. Here is the effect. Contrary vnto this sinne is the patient resting of the faithful vpō god in aduersities, to whom it is said, *Who so dwelleth in the secret of the most high, shall abide in the shadow of the Almightie.*

Psal. 91. *Verse.* 1.

The fourth cause of the Pestilence.

A fourth cause wee finde is spirituall and corporall whoredome, and all superstition whatsoeuer: of this cause *Moses* writeth, *Num.* 25. and *Dauid* Psalme 106. 28. 29. *They ioyned themselues vnto* Baal-peor, *and did eate the offerings of the dead: thus they*

pro-

prouoked God to anger with their owne inuentions: thus farre the cauſe, the effect. *And the Plague breake in vpon them.*

A fifth cauſe is blaſphemie, and all the prophanation of the moſt great and glorious name of God, and the want of a due feare and reuerence in his worſhip according to his name, power, and maieſtie. *If thou wilt not feare this glorious and fearefull name of the Lord thy God.* (Here is the cauſe, want of reuerence of God, and all that is contrary to this feare, all prophanation of this great name of God) the effect followeth, *Then will I make thy plagues wonderfull, and the plagues of thy ſeed, euen great plagues, and of long continuance, and ſore diſeaſes and of long durance, all the diſeaſes of Egypt, euery plague, &c.* The fifth cauſe of the Peſtilence. *Deut.* 28. 58.

A ſixt cauſe, is the graceleſſe contempt of the holy word, and of the meſſengers and Miniſters of the ſame. Thus ſaith *Ieremie*, to the Iewes in *Ieruſalem*, which would not be taught by Gods word, and deſpiſed the Prophets of God, chap. 29. 18. *I will perſecute them with the ſword, with the famine, and with the Peſtilence.* Here is the effect firſt, the cauſe followeth, *becauſe they haue* The ſixt cauſe of the Peſtilence.

not

not heard, 1. *obeyed my word, ſaith the Lord, which I ſent vnto them by my ſeruants the Pro-*

The ſeuenth cauſe of the Peſtilence.

phets, &c. In the ſeuenth place all the ſins of *Sodome,* pride, fulnes of bread, want of mercy, idlenes, &c. may be numbred. Theſe cauſed the famine, warres and peſtilence in *Zedekiahs* miſerable kingdome. *Ezech.* 16. 46. 47. and *Iere.* 29. 17. 18. And the eight cauſe, is the affliction & grieuance of Gods people, *Tyre* and *Sidon* they ſhal be ſmitten from the Lord with the peſtilence, ſaith *Ezechiel,* for afflicting Gods people. *I will ſend her peſtilence and blood into her ſtreetes,*

Chap. 28. 23.

The eight cauſe of the Peſtilence.

the cauſe is added, *they ſhall be no more a pricking thorne vnto the houſe of* Iſrael, *nor a grieuous thorne. Euſebius* ſpeaking of the famine, warres, and peſtilence in the Eaſt parts vnder *Maximinius*, and at the ſame time in *Rome* and Weſt parts vnder *Maxentius,* he ſheweth the cauſe in theſe wordes,

Euſeb. lib. 8. 16.

Quis autem, ſi cauſam tantorum malorum inquirat, perſecutionem aduerſus nos motam cauſa loco aſsignare dubitauerit, &c. Who ſhall doubt to affirme, that the perſecution or affliction of Gods Church and people, was the cauſe of all the euils that fell vpon the world vnder thoſe two Tyrants for tenne

yeares

yeares space, for when they gaue libertie to the Christians their plague ceased. To the same purpose he writeth againe in the same story, shewing how all the calamities which came vpon the world, they are sent from God, for the affliction of his people. *Dis.* 9. 1. 7. 8.

Let the ninth cause bee the abuse of the holy Sacraments, as in generall of all diseases, so no doubt one especiall of the pestilence. Thus the Apostle speaketh: *For this cause, meaning the abuse of his Sacrament, first many are weake: secondly many are sicke: thirdly many are asleepe*, i. *dead already.* 1. Cor. 11. 30. This also is a generall impietie, which hath ouer-spread Citie, Towne, and Countrey: for Saboths and Sacraments be exceedingly prophaned, by reason of the blinde ministrie of the land. Christ is not preached, his diuine mystries be not opened to the people. The precious and the vile are alike accepted to the Lordes Table. The idolater, and blasphemer, the murderer and bloody man, the adulterer and whoremonger, the vsurer and oppressor, are thought worthy men, to sit and feast with Iesus Chaist.

The tenth cause: the Lorde Iesus saith, the

the Pestilence is one of the messengrs of his comming. These messengers some of them are long before, *Luke* 21. verse 12. as persecution for the Gospell, *Before all these they shall lay hands on you, &c.* Some not long before, as famine, warres, Pestilence, earthquakes, &c. verse 9. *But after these the ende followeth not by and by*, some shall be euen in his comming, verse 26. the powers of heauen to be shaken, the Sun to be darkned, the Moone to loose her light, the starres to fall, the whole frame of heauen to passe away with a noise, 2. *Peter* 3. 10. the elements and the whole earth to consume away with heat, and lastly, the great signe of the sonne of man shall appeare. The Plague then in these times is the sword of reuenge, drawne foorth against all nations, when the Lorde sendeth it for the contempt of the Gospell of Iesus Christ, and to proclaime vnto men, that if the execution of this iudgement cannot preuaile against their securitie: the Lord himselfe commeth speedily to the generall iudgement, to sweepe away all sinners from the face of the earth, and to cast them into a place of torments: where they shall haue plagues, farre exceeding the

Matth. 24. 29.

plagues

plagues of *Egypt*, not only in body but alſo in minde, not for a day or two, but for euer. They ſhall haue plagues without end.

The eleuenth cauſe. If any yet would know wherefore the Lord ſweepeth away ſo many thouſands in the world among Pagans, with this beeſome of deſtruction, let him take a veiwe of the plagues of *Egypt*, moſt terrible and dreadfull, for beſides the reuenge of his people, the Lord mentioneth often another cauſe, namely the manifeſtation of his power and might, which he will haue knowne, as by his mercies among his people, ſo by his fearefull iudgements vpon his enemies, *Exod.* 7. 4. and 5. *By great iudgements the Egyptians ſhall know that I am the Lord.* Chap. 9. 14. *I will at this time ſend all my plagues vpon thine heart, and vpon thy ſeruants, and vpon thy people, that thou maieſt know that there is none like me in all the earth.* The eleuenth cauſe of the Peſtilence.

The twelfth and laſt cauſe, may bee this againe in the Church, & among Gods people, the reuenge of the couenant of the Lord, for where the Lordes Lieutenants and keepers of his couenant the magiſtrates are ſlow to draw forth the ſword of iuſtice, there the Lord telleth vs he will draw forth his

his owne ſwords of famine, warres, and peſtilence. *Leuit.* 26. 14. 15.

« If ye will not obey me, nor doe all theſe « commandements, and if yee ſhall deſpiſe « mine ordinances, either if your ſoule abhor « my lawes, ſo that ye will not do all my com- « mandements but breake my couenant, &c. verſe 25. I will ſend a ſword vpon you, that ſhall auenge the quarrell of my couenant: *When you are gathered in your Cities, I will ſend the Peſtilence among you.* Deut. 28 15. *If thou wilt not obey the voyce of the Lord thy God, to keepe and doe all his commandements, &c. verſe* 21. *The Lord ſhall make the peſtilence cleaue vnto thee, vntill he hath conſumed thee, the Lord ſhall ſmite thee with a conſumption, and with the feauer, & with a burning ague, &c. verſe.* 27. *the Lorde will ſmite thee with the botch of* Egypt, *with the emerods and with the ſcab, and with the itch, that thou canſt not be healed.*

The concluſion.

Now then condering the premiſes, may not we heere out of the Lords booke more certainly declare the cauſes of the peſtilence than the learned Phiſitian can doe? and let vs not now thinke it ſtrange, that the Lord ſo ſmites vs in a ſhort and light plague, but rather

rather let vs admire and extoll his mercies with all the praiſes we can: for conſidering the groſſe ignorance, the great Atheiſme, the beaſtly epicuriſme, the prophane blaſphemies, the wicked periuries, all the intollerable prophanations of Gods holy name, the abuſe of the Lordes Sabbothes, the great contempt of Gods holy Miniſterie, word and Sacraments, vncleannes, adulteries, inceſt, fraud, deceite, vſuries, and all manner of oppreſsions, with infinite more ſinnes amongſt vs, is it not a moſt admirable and miraculous mercy that wee bee not continually conſumed with all the iudgements of the Almightie? within theſe few yeares, the Lord firſt began with a famine which ſmote al the parts of the whole land, not long after he made vs al to tremble with the ſight of a moſt bloody Nation which came to deuoure vs: now in the laſt place, he hath called vs by Peſtilence, to a ſincere obedience vnto his Goſpell. The firſt iudgement was ſoone forgotten; the ſecond hath giuen vs no inſtruction. The Lorde grant this third and laſt of the Peſtilence, may open the eyes of his people.

Theſe ſins raigne in euery Citie, towne, and hamlet, and yet the watchmen are a ſleepe, the Lords couenant is broken; the watchmen regard not, and therefore he will auenge the quarrell of his couenant, by the Peſtilence.

Anno. 1587. *Anno.* 1588. *Anno.* 1592.

Great plagues and iudgements, argue

great ſinnes aſſuredly, and great ſinnes call for great iudgements. I conclude this queſtion with the wiſe mans golden ſentence,

Eccle. 8. 11. 12. 15. *Though a ſinner do euill an hundred times, and God prolonge his daies, yet I know that it ſhall be well with them that feare the Lord, and doe reuerence before him: but it ſhall not bee well to the wicked, he ſhall be like a ſhadow, becauſe he feareth not before him.*

The 3. Lecture.

Verſe 5. 6.

Verſe 5. *Thou ſhalt not bee affraide of the feare of the night, nor of the arrow that flyeth by day.*

Verſe 6. I meane *the Peſtilence that walketh in the darkeneſſe, and of the Plague that deſtroyeth at noone-day.*

TO paſſe ouer the allegories, of which ſome are not vnprofitably, nor vnfitly here vnderſtood by diuers of the learned Interpreters, I thinke it ſufficient, to commend vnto Gods people that ſenſe only, which the ſcope of the whole Pſalme leadeth

leadeth me vnto. I vnderstand here therfore in all these sweet promises, by all these metaphors, and borrowed speeches, that great euill which the Prophet before, verse 3. in naturall and proper tearmes hath called *Deber hauoth*, *The grieuous Pestilence*: or the pestilence of griefes, that is most grieuous.

In the fift verse, The Pestilence hath two fit names, 1. *The terror of the the night*, a metonymie of the effect for the cause, because this sickneſſe breeds many terrors & feares in the night.

1. Becauſe the night is a ſollitary time, and ſolitarineſſe doth encreaſe feares.

2. Becauſe of the darkeneſſe of the time; for as all light brings comfort and boldnes, ſo all darknes workes feare and diſcouragement in the ſound, much more in the weak, and now moſt of all when a man is readie to walk into the valley of the ſhadow of death, where is wont to be alwaies ſome agonies, and great cauſes of feare, *Pſal.* 23.3.4.

3 The night breedes fearefull dreames, which in time of the Peſtilence increaſe terrors. *Iob* in his affliction crieth out becauſe hee is terrified with the viſions of the night;

Iob.7.13.14.15. *When I say my couch shall relieue mee, my bed shall bring comfort, in my meditation, then fearest thou with dreames, and astonishedst me with visions, my soule choseth rather to be strangled, and to die, then to be in my bones.*

When the Lord mindeth to amaze his enemies with any terrors, hee powreth his iudgements vpon them in the night season: when hee would shake all *Egypt*, hee slew one, euen the first borne in euery house in *Egypt*, at mid-night; and it caused a dreadfull crying and lamentation throughout the whole land, *Exod.* 12. 29. 30. 33. It was the night time whē the Lord slew 185000. in *Senacharibs* campe, that so he might beat downe the great insolencie of that proude enemie of his people.

Note what sundry effects this feare wrought in Pharoh and all his subiects.

2.King.19.35.

First, the Pestilence is called, *the arrow that flyeth by day*. So *Dauid* called it, Psal. 38. For that it comes inuisibly, if mē be not well sighted they cā hardly discerne how it flies.

Secondly, for that it comes swiftly, a man can hardly auoid it.

Thirdly, because it strikes suddenly, as an arrow doth when men thinke least of it, sometimes in their mirth-making, feasting, gaming, &c.

Fourthly,

Fourthly, an arrow if it come neere the heart, giues a deadly wound; ſo this euill if it come once neere the heart, the Phiſitions confeſſe it incurable.

In the 6. verſe. The 2. trophes ſet down verſe. 5. are expreſſed verſe 6. Hee deliuers his meaning in plaine tearmes, which hee had vttered before, verſe 3. and 5. in metaphors and in borrowed ſpeeches: The *Hebrew* hath in verſe 5. *The feare of the night, the arrow that flyeth, &c.* then the verſe 6. *The Peſtilence*, ſo that we may very fitly ad the word (*I meane*) or *I vnderſtand*, the better to expreſſe the Prophets minde. It is ſaid againe, 1. that the Peſtilence *walketh in the darknes*, 2. *that it deſtroyeth at noone-day.* The peſtilence, as ſome of iudgmēt auouch, is more violent in the night then in the day, & at mid-day, then in any other part of the day. Firſt for the night, the ayre is made more groſſe and thicke, with the coldnes of the night, and then the ſtrong contagious poyſon ſpread in the ayre, being driuen together (as in the generatiō of meteors, thunder and lightnings in the middle region of the aire) it is made more violent and deadly where it lighteth or ſmiteth any man.

No wiſdom in time of Peſtilence to walke in the aires of night.

Secondly, where it is ſaide to *deſtroy noonday*: the cauſe of this (they ſay) is for th in the day, the pores of our bodies are ope ned, and then when the Sun is in the high eſt pitch of the meridionall line, moſt ope in all parts and arteries. This time therefo are we moſt apt to receiue any poyſon, an this infectious vapour can ſooneſt pierce i to our ſecret parts.

And it is knowne by the experience o many yeares, that albeit the heate of the Su cauſe not this peſtiferous exhalation, yet may cauſe it to be more violent, and that a windes that come from that part, breed pu trifaction and rottenneſſe in all places.

Hypocrates Aphoriſme.

This ſaith one Aphoriſme of *Hipocra tes*, which is; *Venti meridionales, hyemales ſunt mortales:* South windes in winter do bring death or mortalitie. But I iudge th ſimple meaning of the holy Ghoſt may b this: That the Peſtilence ſpares not when God ſends it, but ſmites downe at all times as at midnight, ſo at mid-day all alike: i faire weather and in foule, in the moun taines and in the valleys, in the beſt ayre and in the worſt, &c. And therefo when God ſhootes this arrow, men ar warned

warned here to be in a readines at all times and in all places. Watch (ſaith our Lord and Sauiour Ieſus Chriſt) for ye know not what houre the theefe commeth. Thus much briefly for the ſenſe and meaning of theſe two verſes.

Now let vs conſider yet ſomewhat more carefully, ſeeing the Peſtilence breeds ſo many feares and terrors night and day, and is ſo great an enemie and deſtroyer of man-kinde: what inſtrumentes and meanes the Lord vſeth for the affliction of his people in the Peſtilence.

3. Queſtion.

How the wicked ſpirits are Gods ſpeciall inſtruments in the Peſtilence.

3. *Surely hee will deliuer thee from the ſnare of the hunter*, verſe. 3.

FIrſt here it ſeemes to mee very expedient, that wee take a ſhort viewe in the booke of God, how Sathan and

his wicked spirits come to this great Dominion & principalitie vpon earth among men, and then wherfore he so hunteth, and striueth by all meanes in all ages for the death and destruction of mankinde.

The holy Ghost telleth vs that Sathan and his angels, were created Angels of light, and companions in grace with the elect Angels of God, commended and blessed of God in that generall benediction and commendation of all the creatures.

But they continued not long in that loue and obedience of God, (being made mutable, and hauing a freedome of will, as all the rest) of their owne accord (God so permitting it, and denying in that instant the assistance of his grace, and mightie hand of his holy spirit) they disobeyed and displeased the Almightie, and so fell from that blessed light to extreame darkenesse, and from that wonderfull glory, to inspeakable and endlesse confusion. Afterwards these wicked spirites haue neuer rested to blaspheme God, and to desttoy man by all the meanes they can, for Sathan is a murderer, and euer hath sinned with al his wicked angels from the beginning.

Iude verse 6.

1. Iohn 3. 8.

Iohn 8. 44

He

He first began with our first parents, for hee knew the rootes once infected, the whole bodie, armes, & branches are soone poysoned. And to the ende hee might invisibly deceiue them, he first possessed the serpent, for this cause the Scriptures (*a*) call him *that old Serpent* (b) *Mutum spiritualibus viribus licet, The Diuell can doe much by his spirituall strength*, saith one. To be short, the holy Ghost sheweth it, how after this, by certaine degrees, he sought and had entrance into the woman. First, that lying spirit perswadeth her most impudently, of the vntruth of Gods law and holy word, concerning the forbidden fruite.

(*a*) *Reuel.* 22.9.
1.*Cor.* 11. 3.
(b) *Turtul. Apoc. ca.* 22.
Gene. 3.1.

Secondly, by long conference with that wicked spirit, the woman beginneth to doubt, and to call in question the certaintie of Gods loue and holy truth. Genes. cap.2. 7.cap.3.2.

Long conference with Sathan dangerous, let him soone be packing.

Thirdly, as that holy light of God was emptyed out of the minde by degrees, so Sathan stept in, for where that light is hee hath no entrance.

Matth. 4.
(*c*) *Matth.* 12.43 44

Fourthly, when *S*athan had once possessed her minde & blinded it, he then foorthwith slipt into the hart, & there (*c*) wrought

infidelitie, first he blindes iudgement, then he easily corrupts affections.

Fiftly, when the heart was thus poisoned he easily filled it with euill thoughts, vncleane lustes, and wicked imaginations. Sixtly, wicked lustes of the heart, beeing set on fire with the sight of the forbidden fruite, stirred vp the affections, the affections the will, the mutable will the endeuor. Seuenthly, from this inward corruption and subscription vnto Sathans sophistrie and calumniation against the trueth, followed that outward rebellion and manifest apostacie and falling away from God. Lastly, the woman bewitched by Sathan, was the second instrument to deceiue the man, who yeelded in all pointes by degrees as the woman, and so was brought to the same most horrible condition of death and condemnation. And thus began Sathan in our first parents to exercise his spirituall iurisdiction and kingdome vpon earth.

1. *Mens.* 2. *Cogitatio.* 3. *Affectus* 4. *Voluntas* 5. *Studium.* *Gen.* 3. 4. 5. 6.

Man is not able to expresse, how blessed and how glorious man then was before he fell to this league and societie with Sathan. Hee was more beloued of God,

more

more deare and precious vnto the Almightie, than all the frame of heauen and earth, and all things contained therein. For that hee was the end and laſt of all his creation, prouided, for of all neceſſaries before his creation, onely created with that wonderfull conſultation of the Trinitie, the onely creature vpon earth, reſembling his God in many beautifull graces, the glorious Lorde and Emperour ouer all creatures, in body ſhining like the Sunne, and immortall, *Math.* 13.45. In minde beautified with wiſedome and knowledge, *Col.* 3.10. Like his God in righteouſneſſe and true holineſſe, *Ephe.* 4.24. So that in regard, as of his firſt honour, ſo of his laſt glory, which ſhall be yet more excellent, the Pſalmiſt burſteth out into this holy admiration: *What is man! thou haſt made him little lower then Angels, & crowned him with glory and honour.*

1 2 3 *Gen.* 4.26. *Pſal.* 8.84. 4 5 6 7 8

Now then the Lorde hauing enriched him with ſo many graces, and aduanced him to that imperiall dignitie, becauſe hee ſo ſhamefully ſubſcribed and conſented to Sathans vntroaths, and conſpired with the onely enemie of the Almightie, his ſinnes

were

were most dreadfull, and drowned him in perdition with all his progenie. And thus we are all become the subiects, vassals and vncleane cages of wicked spirits, which haue an inuisible acquaintance, societie and spirituall affinitie with our spirits, before Christ come and *binde that strong man*: *Luk.* 11.21. before the Gospell and faith in Iesus Christ, make cleane the heart. *Ioh.* 15.3. *Act.* 15.9. Before the mightie spirit transforme and reforme our mindes, hearts, and affections, *Rom* 12. 2. *Ephe.* 4. 18. This is *Adams* progenie: *Who can bring a cleane thing out of filthinesse? There is not one. vers.* 14. *VVhat is man that hee should bee cleane? verse* 16. *Man is abhominable and filthy, and drinketh iniquitie like water.* Nay, we are said before grace to be the very *seede of the serpent*, *Gen.* 3. 15. *Ephe.* 2. 3. 4. And *the very children of the diuell. Ioh.* 8. 4. And thus to conclude this point, the noblest of all inferior creatures, is become the vilest and basest of all creatures, and most abhorred of God, the wicked spirits excepted, in this life subiect to innumerable curses and miseries; in the next to infinite torments, and euerlasting: in this life the

b. 14 4.

us we are by nature hout ex- tion.

the soule Sathans vassall to inuent, the body Sathans instrument to practise; and in the life to come, both companions of his confusion. Ep.2.2.3.4

Thus we see briefly how Sathan became the god and prince of this worlde. And this is hee, who with great power and might continually ruleth and worketh in all the sonnes of *Adam*, *the children of disobedience*, as the Apostle speaketh. And hee worketh also so inuisibly, and so strangely, that till Christ come and his spirit, the most wise in this world can neuer discerne him: For this cause one saith thus: *Suadent miris & inuisibilibus modis, per illam subtilitatem suorum corporum, corpora hominum non sentientium penetrando, seq; cogitationibus eorum, per quædam imaginaria visa miscendo, siue vigilantium, siue dormientium.* They perswade by maruellous and inuisible meanes, piersing by reason of their ayrie thin bodies, the bodies of men when they perceiue it not, and so confounding & mingling themselues by means of some imaginations conceiued, with the motions of their mindes both waking and sleeping. Ep.2.1.2.3 De diuin. dæm. lib. 1. cap. 3.5.

And

And thus hee poisoneth so strongly the sences of men, as the best Diuine is not able to expresse the manner of his working: How effectually and suddenly did hee possesse *Iudas*? How strangely did he surprise *Ananias* and *Sapphira*? Who can expresse how hee breathed such poyson into their hearts, or iniected such motions in theyr mindes?

Vt lumen solis penetrat aquam, nubem aeré, ita spiritus penetrat om. hia. P.M.

An other saith, hee worketh in his vassals with as great facilitie as the beames of the Sunne in any liquid or soft matter. *Tertullian* writeth of this secret power and working of Sathan in the soules of men very learnedly, &c. *Suppetit illis, ad vtranq; substantiam, &c.* Like as blasts destroy fruits and trees inuisibly & strangely, so (saith this learned man) do wicked spirits kill and poyson the bodies and soules of men.

And *Augustine* speaking of this point, doth notably teach vs the blindenesse and madnesse of men, who many times to excuse and couer Sathan, they blame some euill humour or distemperance in theyr bodies. *Dæmones* (saith he) *quantum viderint fidem in homine crescere, tantum ab eo refugiunt,*

giunt, ſi tamen in aliqua infidelitatis parte reſederint, cum tempus inuenient, cogitationes ſubijcient cordibus hominum, & illi neſcientes vnde hæc veniant ſuggeſtionibus dæmonum quaſi animæ ſuæ ſenſibus credunt ſuggerunt ergo alijs occaſione corporeæ neceſſitatis delicias ſequi, aliorum iracundiam excuſant per abundantiam fellis, aliorum inſaniam nigri fellis vehementia colorant, ſed & ſtultitiam quorundam ob phlegmatis multitudinem extenuant. The diuels the more they ſee a man increaſe in faith, the more they flye from him; but if they haue any reſidence in any part infected with infidelitie, when they finde opportunitie, they ſuggeſt many thoughts into mens hearts, and they not knowing whence theſe cogitations come, they beleeue the ſuggeſtions of deuils, as if they were the motions of their owne ſpirits. They ſuggeſt therfore vnto ſome to follow after their delights, by occaſion of ſome bodily neceſſitie, they excuſe others for their anger by abundance of choller, and the madneſſe of ſome they colour and hide vnder exceſſe of melancholy; and they leſſen the folly of others alſo, becauſe they abound in phlegme.

And

By ſpeciall tuidences to diſcerne and diſcouer Sathans habitation.

And becauſe this enemie ſo inuiſible, ſo mightie and ſo dangerous, can hardly be diſcouered, great arguments and ſignes of his kingdome and habitation are thus by Gods light giuen vs. The heart full of infidelitie without any meaſure of faith, *Act.* 5. 3. 2. The minde full of groſſe ignorance in the fundamentall pointes of ſaluation. 2. *Cor.* 4. 4. *Ephe.* 5, 8 4, 18. *Col.* 1. 13. 3. To walke in the workes of darknes, howſoeuer we pretend knowledge. 1. *Io.* 1. 5, 6, 7. 4 Vncleanneſſe of body or ſoule, *Math.* 12. 43. 5. A relapſe into fearefull ſinnes, and to bee worſe after then before. 2. *Pet.* 2. 2. 21. *Math.* 12. 44. 45. 6. To ſee onely into the bare ſtory of the Goſpell, not to vnderſtand profitably any part of it. *Luke.* 8. 12. 7. To perſecute the word with blaſphemies, *Matth.* 12. 30. And with violence. *Io.* 8. 44. 8. To withſtand the true Preachers of the Goſpell with all ſubtiltie and miſchiefe. *Act.* 13. 10. 9. To haue Sathan breathing into the heart continuall diſobedience. *Ephe.* 2. 2. 10. To be as it were haltered and choked with cares, riches, and pleaſures. *Luk* 8. 14. All proud ſinnes argue Sathans preſence in the wicked

ked neuer humbled alwaies, and in the beleeuers when they fall into such sinnes, till they forsake them by repentance. *Diaboli cibus est ebrietas, luxuria, fornicatio, & vniuersa vitia.* Drunkennesse, riot, whoredome, and all proud sinnes, are the diuels meat: that is, he lodgeth, feasteth, and sporteth himselfe where such abhominations are committed. Ierom. epist. ad Damasi.

Cyprian sheweth his vigilancie and great strife to re-enter where hee is once dislodged: *Circuit ille nos singulos, & tanquam hostis clausos obsidet muros, explorat, & tentat, an sit aliqua pars membrorum minus stabilis, & minus fida, cuius aditu ad interiora penetrat.* The diuell compasseth about euery one of vs, and as an enemie doth beset our walles, hee searcheth and trieth whether any part of vs be weake and vnsure, that thereby hee may haue entrance into vs againe. Cypr. de liuore & cæl. & Hel. ser. 2.

Finally, to end this point, and to come vnto our purpose againe, there is nothing we ought in all our liues to bee more carefull of, then to striue to discerne betweene the true, the blessed, and most comfortable peace of Iesus Christ in our hearts and con- The true peace of Christ, the false peace of Sathan.

conſciences: and the falſe peace, and moſt dangerous and deadly ſleepe of carnall and benummed conſciences, where Sathan dwelleth. That if wee haue the one, we may with all our might endeuour to preſerue it: and if we be miſerably deluded, and ſo endangered by the other, wee may with all ſpeede come to the meanes appointed in the Goſpell of Ieſus Chriſt for our deliuerance. Great and deadly is the ſleepe of all Atheiſts, hypocrites, and carnall men, before Sathans face by the light of the Goſpell bee diſcerned. They are like men which haue drunke ſome deadly poyſon, they can but ſleepe and delight in ſleeping, and yet perſwade themſelues in this miſerable ſecurity that all is wel. Our Sauiour rendereth a reaſon of this when he ſaith: Sathan watcheth them with all his ſtrength, munition, armour, and with all violence, ſtriuing to keepe blinde in this ſtate all he can to the day of death.

Ro. 15. 11. *1. Th.* 5. 6. *1. Cor.* 15. 34. *2. Cor.* 2. 18. *2. Cor.* 4. 3 1. *Luk.* 11. 21. *2. Cor.* 4. 4

There can bee no true peace before Chriſt by his word and ſpirit caſt forth Sathan out of the mindes and hearts of men: as long as men loue darkeneſſe, and hate light; as long as the ſtonie, flintie, polluted heart

Tit. 1. 15. *Ezech.* 11 19.

heart and conſcience remaineth, the peace and ſleepe is to be ſuſpected to be Sathanicall.

Secondly, before Chriſt giue peace, hee muſt needes warre with Sathan, *Luk.* 11.21. In this warfare the priſoner that Chriſt taketh which fought againſt him; is the ſoule of man, &c. a man therefore muſt be captiuat, and ſo in ſoule humbled vnder Chriſt before true peace in Chriſts kingdome: that peace therefore which is before humiliation, is to be ſuſpected.

Thirdly, where Chriſt hath ouercome, there his goood ſpirit watcheth, for hee will not leeſe any that he hath found. *Io.* 10.28. Where that ſpirit is, there hee worketh true ſanctification of ſoule, ſpirit, and body. 1. *Theſſ.* 5.23. Where therefore true ſanctification is wanting, the peace is dangerous, and to be ſuſpected. But of this more in an other queſtion.

Now to returne to that wee purpoſed, let vs conſider briefly whether the wicked ſpirites are Gods inſtruments and meſſengers to ſmite vs with the Peſtilence. The Lorde vſeth no doubt as in many other of his iudgements, ſo in this: the mi-

*Pſ.*104.4 niſterie of Angels good and euill: *He maketh his Angels like the windes, and his miniſters are like a flame of fire.* It was (as it ſeemeth to me) a good Angell, which with his ſword drawne ſlew ſo many thouſands in *Iſrael* in *Dauids* time. Howbeeit *Auguſtine* ſaith, hee can neuer remember that the good Angels execute any iudgement vpon any good people. And it was the Angell of the Lord that ſlew in *Senacherib* campe in one night 185000. And they were good Angels which came to *Sodome* and *Gomor*, when it was deſtroyed with fire and brimſtone.

2.*Sam.*24. 1.*Chr.*21 16. *Aug. in Pſal.*78. 2.*Ki.*19.35. *Gen.*19.

It was likewiſe the Angell of the Lord which ſmote proud *Herod*, that hee was eaten of wormes, *Act.* 12. 13. Yet *Ioſephus* ſaith hee ſawe an Owle, or a Diuell in that likeneſſe ouer his head, preſaging that miſerable death. And he addeth there followed great torments in his inwarde parts. His grandfather was eaten of lice, but this Tyrants death ſeemeth to be of ſome ſore griping, and gnawing wormes in his bowels: hee was *made wormes meate*, ſaith Saint *Luke*. It may be hee was tormented of lice without, and wormes within. But they

*Antiq.*19.7 *Bubonem ſupra caput ſuum ſuni extento niſidentẽ*

*Act.*12.3.

they were euill ſpirits and Sathans angels which plagued *Ægypt*, *Pſal.* 78. 49. 50. *Hee caſt vpon them the fierceneſſe of his anger, indignation, and wrath, and vexation by the ſending out of euill angels: hee made a way to his anger: hee ſpared not their ſoule from death, but gaue their life to the Peſtilence.*

Wicked ſpirits by ſorcery filled their ſoules with errors: deſtroyed their bodies with the peſtilence.

And ſathan is ſaide to fill *Iobes* body all ouer with moſt peſtiferous botches and biles. One ſaith, the diuell gathereth of the firſt ſeeds of nature, and applyeth them to ſome matter, and ſo can produce ſtrange effects, but how farre hee can proceede in nature it is hard to iudge. The diuell is limited two wayes. Firſt hee cannot outreach nature. Secondly, the will of the Lord: ſo (ſaith hee) the diuell can bring peſtilence, famine, biles, for he knoweth of what cauſes theſe euils do ariſe. And an other reuerend diuine ſaith: The wicked angels are Gods inſtruments in the peſtilence, working by naturall cauſes.

Malakim Ragnim. *Iob.* 1. & 2.

P. M.

Beza de peſte.

Ille ſpiri. Dæmoniacus de menſib. veſtris aduerſus nos armatur.

Tert. Apol. 27.

So the diuell is ſaid to ſend the godly to priſon, but by meanes of tyrants *Reue.* 2. 10. and chap. 6. 8. 9. verſe 1. At the commandement of God the windes are in like manner ſent foorth by euill angels,

from the which windes doubtlesse it is manifest, that many infections of the ayre, and this infection chiefly doth arise. And *Augustine* vpon the Psalme 78. hee is of iudgement, that the good and euill Angels can vse these visible Elements, and by them effect many things. As men (saith he) can vse them, not onely to sustaine life, but also according to the measure of their knowledge, most artificially both in sundrie superfluous trifles, and in diuers mechanicall effects.

There be three sorts of maladies whereby the wicked are plagued, and the godly chastened of the Lord. The first kinde is meere naturall: the second is meere diabolicall: the third is mixt. Meere naturall I call all those which haue their causes knowne in nature, discerned and cured, not by rude Empyricks, but by the learned in the practise of Phisicke, as the ordinary common diseases among the people. Meere diabolicall I thinke wee may call those euils wherein no cause appeareth to the most perfect and learned Phisition, but some secret cause; that is, some wicked spirit sent of God to distemper the body, and

Math. 8. 14-15.

and to cause the naturall faculties and parts of the body, eyther not to be able to performe their duties, or to benumbe the body, or to do farre more, with greater strength and violence then nature alone can effect: such were those the scripture cals *demoniaci*, possessed of diuels, or holden of diuels; or as some learned men reade, inspired by diuels. In which most grieuous affliction, Sathan doth most commonly bereaue the possessed of the vse of common sense and reason, working in them beside their ordinarie course of nature straunge effects, euen such as the most iudicious both Phisitions and Diuines cannot ascribe to any other cause but to Sathans effectuall working.

There is great wisedome and heede to bee taken in helping and healing such at this day; for it is not done by coniuration or diuination, as Popish Priestes professe and practise, but by entreating the Lord humbly in fasting and prayer. I see no warrant we haue to talke or question with Sathan: for hee is the Lords executioner, hee hath sent him; what authoritie then haue wee to commaund

him to depart, where God hath ſent him. A Prince or Magiſtrate is offended with a ſubiect for ſome diſloyaltie, an Officer is ſent to impriſon him: ſhall hee or any other, charge the Officer in the Princes name to let him alone, and not to touch him? Is it not their way onely to pacifie the Prince, and ſo the Magiſtrate will commaund the Officer to ſurceaſe? euen ſo where God ſendeth Sathan his executioner to areſt any perſon in any forme or manner, in body or minde: the onely way no doubt, is to entreat the Lord to be pacified, and to rebuke Sathan.

Againe, we reade often that *S*athan tormented many in ſundry moſt grieuous diſeaſes, which I call the third and mixt kinde; for by ſecret poyſons hee hath made them incurable to the beſt practitioners in Phiſicke in all ages. The good woman mentioned *Luke* 13. *verſe* 16. ſhee is ſaide to bee bounde of *S*athan 18. yeares, *and to haue a ſpirit of infirmitie.*

And ſuch were many lunatikes, and may be to this day, they had a diſeaſe of cauſes partly knowne, partly vnknowne,

Matt.

Matt.17.15. Maiſter haue pittie on my ſonne, for he is a lunatike.

The learned deriue the cauſe of this euill from the Moone as the name importeth, becauſe they haue obſerued, that ſuch as are borne in the change are thus pained, but note what the Euangeliſt addeth, and wee ſhall ſee the ſecret cauſe of it, verſe 18. *Ieſus rebuked the diuell, and hee went out of him, and the childe was healed in that houre.*

Here then we ſee a diſeaſe in part naturall, in part ſathanicall. And maiſter *Caluine* hee ſaith, that experience teacheth vs howe this diſeaſe dooth increaſe and decreaſe according to the courſe of the Moone: yet this lets not, but that Sathan can put in his effectuall working in the naturall meanes.

Neq; tamen hoc obſtat quo minus ſathan naturalibus mediis ſuos impetus permiſceuerit. The woman alſo mentioned *Marke.* 5. 25. labouring of an iſſue of bloud twelue yeares, may ſeeme to be grieuous on this manner, for ſome cauſe or cauſes ſeene to bee ſecret and vnknowne (ſuch be ſa-

thans practises) for it is said shee had suffered many things of the Phisitions, and had spent all shee had, and it auailed her nothing, but she became much worse, and this woman was one of Gods elect, for shee heard afterwardes these gracious wordes: *Daughter thy faith hath made thee whole, goe in peace, * and be whole of thy plague.* *Verse.* 34.

Of this third and last kinde I iudge to bee our common plague and pestilence at this day. My reasons are: First it is partly 1 naturall; for if there were here no naturall cause, then those whom the plague hath infected, cannot doubtlesse so much as bee eased; much lesse healed by naturall remedies: but this second to bee very false, our common sence and experience dayly teacheth vs. Secondly, it must haue also some 2 secret cause: for the learned, as I haue before noted, cannot finde it to arise of any elementall qualitie in nature. But my greatest and 3 surest ground is this, the word of the Lorde speaketh it plainly, that the wicked spirits are his messengers, and his instruments for this purpose.

If

If any doubt of this, let him looke into the iudgements which were inflicted vpon *Egypt* and *Iob*, by the miniſterie of wicked ſpirites, for ſo the Pſalmiſt ſpeaketh, they vexed and tormented *Egypt* with wonderfull plagues.

They turned the water that was in the riuer into blood. They which can corrupt one element for the deſtruction of mankind, can corrupt another, the water with blood, the ayre with the peſtilence. But wicked ſpirits did the firſt: therefore they can doe the ſecond: when and where God permitteth. Auguſt in *Pſal.* 78. *Angeli mali ex vtraq; parte.*

Againe, they which can poyſon the water with frogs, may poiſon in like manner the aire with peſtiferous exhalations: euill ſpirits did the firſt, *ergo*. Thirdly, they which cā deſtroy beaſts with the morraine, may as eaſily deſtroy men with the Peſtilence, the wicked ſpirits did the firſt, and therefore can doe the ſecond, *Exod* 9.3. Fourthly, they which can breed ſcabs and bliſters, can breed the peſtilence; cha. 9.10. Laſtly, the deſtroyer which ſlue ſo many in one night throughout all *Egypt* with the Plague, can plague in like manner to this day, where and when he is ſent, hee was an euill The Lord will not ſuffer the de-

euill angel (ſaith *Dauid*) he ſent euil angels, *he gaue their life to the Peſtilence.* In *Iobs* ſtory wee ſee ſufficient demonſtrations for this purpoſe.

They which can bring downe fire from heauen to deſtroy beaſtes, may in like maner poiſon the aire, and men with the peſtilence, the wicked ſpirits did the firſt, *Ergo*, can do the ſecond. Secondly, they which can driue windes and tempeſts together to beate downe houſes moſt violently, may be as fit inſtruments to execute the like iuſtice and iudgements in the peſtilence, the wicked ſpirits, &c. Thirdly, they which can poiſon the ſoules of men, ſuggeſting and breathing moſt peſtilent motions into the mindes of men to their deſtruction, can much more eaſily poyſon their bodyes when GOD ſendeth them for that purpoſe. But Sathan did that firſt (wee ſee) in the *Sabæans*, and in the *Chaldeans*, and in all the peſtilent crewe of rebellious ſinners at this day: hee driueth them before him as men driue beaſtes, ſaith *Auguſt. Ergo.* Laſtly, he that would plague that bleſſed * man of God, *Iob*, with moſt grieuous poyſon and torments in his bodie,

* Iobs plagu, & the plague of Egypt, ſame one

lie, can doe much more vpon all the wicked enemies of God, and veſſels of wrath, and the like alſo vpon Gods good people to this day: but Sathan and his wicked ſpirites ſmote *Iob* with moſt peſtiferous vlcers, or peſtilentiall carbuncles, or biles; ſcabs and ſores moſt noyſome. Wherefore theſe wicked ſpirits may and doe no doubt ſerue the Lord in the like iudgements to this day.

name in the originall cauſes. *Iob.2.7. Exod.9.11. Deut.28. 28.59.60. 61.*

And for this cauſe ſome of the learned Interpreters haue ſayde, theſe two names vſed in this Pſalme. *Keteb* and *Deber*, are the names of certaine euill ſpirites, which poyſon the ayre with peſtilent and venimous exhalations. Of all the premiſes let vs conclude, that wee muſt in this viſitation of the Lorde, principally lift vp our mindes aboue the ſecondarie cauſes, Winter, Sommer, colde, heate, drought, moiſture, all the elementarie qualities, and faſten our eyes vpon the mightie hand of GOD, who, when, and where it pleaſeth him, ſendeth foorth his raunging hunter, this olde Dragon, theſe venimous Aſpes, and bloodie Lyons, Sathan and his wicked ſpirites againſt vs,

as

as in the warres and famine, so likewise in the pestilence, the Scriptures speake often that the wicked spirites flye about, and doe many euils: as *Iob* 1.7. 2. 2. 1. *King.* 22. 22. *Matth.* 12. *Luke* 8. 31. *Ro.* 16. 20. 2. *Cor.* 12. 8. *Ephe.* 2. 2. 6. 1 1. 1. *Pet.* 5. 8. 9. But how agrees these Scriptures with Saint *Peters* words: 2. *Pet.* 2. 4. 5. wee read that the Angels which sinned were cast downe into hell, and deliuered into chaines of darkenesse, to bee kept vnto damnation: so *Iude* verse 6. They are reserued in euerlasting chaines vnder darknesse, vnto iudgement of *the great day.* (A.) In the beginning God did so, but afterwards for the execution of his iustice and will, hee suffered some part of of them to flie about in the aire: but at his pleasure he can shut them vp againe in prison, for proofe *Reuel.* 9. 1. 2. The bottomlesse pit opened by an Angel, and thence come foorth many euill *spirits.* This same bottomlesse pit is shut vp by an Angel, *Rev.* 20. 7. and Sathan is bound a thousand yeares. Thus it appeares now and then they are shut vp, and againe loosed when the Lord wil * therefore they intreat Christ *Luke* 8. not to cast them into the deep in hell.

Luke

Luke 16. 25. ſo *Matth.* 8. 24. *Iames* 2. 19. And thus farre of the cauſes mouing the Lord, and of the inſtrumentall and ſecret cauſes which the Lorde vſeth to ſmite his people with the Peſtilence. Now let vs not be brutiſhly ſecure and ſenſleſſe as the vngodly be, but let vs make a holy vſe, as of all the Lords chaſticemēts, ſo of the peſtilence, comforting euery man himſelfe by the word of the Lorde, on this manner as followeth.

Firſt, I conſider the Peſtilence and the like calamities on Gods people, to be Gods holy viſitation, to call men to a ſerious and a publique humiliation before him, that *Eſd.* 27. their *iniquitie may bee purged*, and *this is all* 8. 9. *the fruite* he deſireth, euen the *taking away of their ſinne*. Hee doth not puniſh willingly. *Iere. Lam.* 3. 33. And that this is all hee deſireth when he ſmiteth the Church with the peſtilence, may appeare; For the Prophet ſaith, that he *contends in meaſure with it in the branches* thereof, not ſmiting them as hee doth the Gentiles. And this we ſhall finde in due time true, if wee compare his lenitie with vs, and his fierce wrath vpon many cities in the Popes dominions. Conferre

Pet.

Pet. 1. 14. 15. and 2. *Chap.* verse 12. 18.

How to comfort our selues and to make vse of afflictions.

Secondly, I consider the Lords chastisements, as effects of the great and certaine decree of God vpon mee. *Rom.* 8. 28. what God hath decreed must come to passe: God hath decreed to make the Saints through afflictions, that is, all maner of chastisement whatsoeuer, conformable to the image of his sonne Christ: The best beloued Sonne wanted not rods all the life hee liued vpon earth, and therefore I must not otherwhiles want them. I must beare many crosses on earth, before I shall be crowned with Christ in heauen.

Thirdly, I know Christ seeth dayly all my sores, all my griefs, all my paines, all my troubles, all my teares, they are as well knowne vnto him, as if they were distilled by drops into his bottle, and the number of them by iust account set downe in his register. *Psal.* 56. 8. *Thou hast counted my wanderings, put my teares into thy bottle, are they not in thy Register?*

Fourthly, I consider all these greeuances of this life as vndoubted scales of mine immortalitie: for the Lorde hauing decreed to bring mee to immortalitie, to

blisse

bliſſe voyd of all miſerie, &c. The effects of his decree I know, and ſee in my vocation, Iuſtification, and ſanctification: but the life promiſed as yet I finde not, becauſe of my manifold afflictions: wherefore I ſhall vndoubtedly finde it when this life is ended.

Eiftly, I learne in Gods booke, that the diſeaſes of the body, and all other afflictions of this life, they are oftē ſent vpon Gods people and holy ſeruants, to worke in them a more ſerious humiliation for the ſinnes of their youth, either becauſe they were neuer throughly humbled for them, or leaſt they fall dangerouſly into the ſame ſinnes againe. *Pſalm.* 25.6. *Remember not the ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou me, euen for thy goodneſſe ſake O Lord.* And *Iob* complaineth, chap. 13.26. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the ſinnes of my youth.*

Fiftly, I conſider alſo that God would haue vs his children beaten * as for their owne ſinnes, ſo alſo that he may awaken his enemies, and tell them, that for their intollerable ſinnes, their deſtruction ſleepeth not. 1. *Pet.*

*The godly are beaten for the confirmation of their brethrē and for the inſtructiō of the wicked.

1. Pet. 4. 17. Iudgement must first beginne at the house of God: if it first begin at vs, what shal be the end of them which obey not the Gospell of God?

Sixtly, I see and know the corruptions of mine heart to be so many, and the dulnes and dimmesse of my minde to be such, that if I were not often by the crosse brought to hearken and to obey, I should neither vnderstand aright the Lords reueiled will, nor practise it with any sincerity in my life. Psal. 119. 71. *It is good for me that I haue bene afflicted, that I may learne thy Statutes.* Iob. Chap. 33. verse 16. *God openeth the eares of men by their corrections.* Maister *Caluin*, in his Preface on the *Psalmes* saith, that if God had not exercised him with many afflictions, he could not wel haue vnderstood many *Psalmes*.

Good to haue changes.

Seuenthly, I finde also another great comfort in all mine infirmities and greeuances: I haue heard and knowne the faithfull to confesse Christs presence more familiar, sweet and comfortable in their aduersitie then prosperitie: and this I finde true in like manner. And the rather I obserue this, for that the Apostle speaketh thus of him-

himselfe, *I will reioyce rather in mine infirmities, that the power of Christ may soiourn with me, therefore I take pleasure in mine infirmities, in reproches, in necessities, &c.* And I finde true that prosperitie breedes dangerous pride and carnal securitie: *I sayd in my rest, I shall neuer be mooued, for thou Lord of thy goodnes hast made my mountaine so strong: but thou didst hide thy face and I was troubled, then I cryed to thee, O Lord, and prayed to my Lord.* Psal. 30.8. *Psal.7.3. 2.Cor.12. 9.*

Eightly, I gather also by afflictions experience, and this both worketh in me a Christian sympathie & compassion towardes other men in their miseries, and teacheth mee how to comfort them as I haue beene comforted of the Lorde. 2. Cor. 1.3.4. *Blessed be God euen the father our Lord Iesus Christ, the father of mercies and the God of all comfort, which comforteth vs in all our tribulation, that we may bee able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God: for as the sufferings of Christ abound in vs: so our consolation aboundeth through Christ.* Wee gather experience of Gods loue & of our weakenes, *Rom.* 5.2.3. *Rom.5.2. 3. Iames 1. 2.3.* Non ignara mali miseris succurrere disco.

Iames 1.2. & ſtrength to endure cõtempt.

Laſtly, I conſider death, whether by peſtilence or otherwiſe, as the complement of my mortification, for in mortification I am crucified and die dayly, but in death I ſhal finde the full deſtruction of the whole bodie of ſinne. The Phiſitions ſay, death is the laſt phiſition which endes the moſt grieuous pangs, and dangerous diſeaſes by Phiſicke incurable: ſo I know that death ſhall put an ende to all the euils that Sathan, ſinne, and the world ſhall bring vpon me during this preſent life.

And thus farre concerning Sathans kingdome, the ſeruice of wicked ſpirites vnto God in the peſtilence, and how the Chriſtians may bee comforted, as in that euil, ſo in any other.

The 4. Lecture.

Verſe. 7.

A thouſand ſhall fall on the one ſide, and ten thouſand at thy right hand, and it ſhall not come neare thee.

HEre againe obſerue how carefull the holy Ghoſt is to multiply his promiſes

to

to comfort and cherish the true beleeuers heart. As long as prosperitie and health lasteth, we thinke alwayes that wee haue Gods presence with vs: but when miserie approcheth, then if our faith faile vs, our hearts soone faint within vs. Now this faith euer fainteth without the holy promises which are the very food & nourishment of our faith. O then thou man of GOD, looke often vpon the holy promises that thou mayest beleeue, that so thy heart may not deceiue thee in the euil day. Remember there is no vse of all these promises, vnlesse by faith thou canst receiue them.

Be not afraid, saith the Prophet in this Verse, of that great destroyer the pestilence, which killes so many by day and by night. No nor yet feare not (I say) albeit a thousand of thy neighbours or companions fall on the one side, and ten thousand on the other side, for thou shalt bee free: onely be strong in faith, and watch wisely ouer thine owne wayes, calling nightily vpon God for his defence and deliuerance. *The sense.*

Note here againe, how careful the holy *Obser.*

Ghost is to answer all obiections, all arguments and circumstances which in the pestilēce may breed feare in vs. There is nothing doth so appale, discourage and dismay vs, as to see many dead men lie before vs, thousands on the one side, & ten thousands on the other side, as in warres often and in campes where the pestilence rageth, as in *Maximilians* campe, when he besieged *Verona*, twentie thousand dyed in one plague, & in *Dauids* time seuenty thousand in three dayes, there many great heapes of dead men might bee seene on both sides and in all places. The like was to bee seene at *Alexandria* and in many other places, where the liuing were not able to burie the dead. There is none of the other causes before mentioned doth so terrifie the heart as this, quicke in the eie, and sendeth things seene very swiftly to the phantasie, & so to the heart. How greatly were the Pagans in *Egypt* terrified when but one dyed in a house thoroughout the whole land? The King and all his subiects rose vp at midnight, and strangely all amazed they trembled, fearing least present death and destruction

Euseb. hist. lib. 7. 21.

was come vpon them.

Againe, and againe, I warne the faithful man of God to obſetue theſe holy promiſes. Thou art precious and deare vnto God among many thouſands: he that careth for the ſparrowes, careth much more for vs, that bee redeemed by the blood of his ſonne, and called to his grace & hope of glorie wherein wee ſtand and reioyce: he that numbreth our haires will not ſee one of vs periſh, he that will giue vs a kingdome, will not ſuffer any enemie to hurt vs in this life without his grace and comfort: yea, when they ſeeme to hurt vs, they ſhall will they nill they, haſten our endleſſe felicitie. Here before we paſſe, whereas the Prophet ſaith, *verſe 7.* The Plague *ſhall not come neere thee*: it may bee demaunded how this can bee true: for that wee read both in elder ages, and ſee dayly that the peſtilence where it is ſent, doth not only come neere the godly, but alſo ſmites dead many of the righteous and religious people, among the great heapes and troupes of vnbeleeuers.

(*Ans.*) The anſwere is this: that either they faile in the particuar faith in Gods

Rom. 5. 2. 3. *Matt.* 6. *Luke* 12.

1.

prouidence ſo much commended and required in this Pſalme: or, they keepe not within the bounds of their callings: or be not inſtant in prayers: or, the Lord hath ſome ſecret purpoſe beſt known to himſelfe: yet hee is their firme conſolation, that neither powers, nor principalities, nor life, nor death, ſhall ſeuer them from the loue of God in Chriſt Ieſus. *Rom.*8.39.

Verſe. 8.

Thou ſhalt onely behold with thine eyn, and ſee the reward of the wicked.

THou ſhalt ſee the Peſtilence ſweepe away thouſands on both ſides: I ſay againe, thou ſhalt but onely ſee theſe calamities light vpon other, and this ſight it ſhall doe thee good, by the obſeruation of the executioners of Gods great and fearefull iudgements, thou ſhalt (I ſay) ſee howe the Lorde doth chaſten his children for the time, and confound and plague his enemies.

Note

Note here how we ought to make vſe of all Gods iudgements that we ſee, heare, and know, for therfore doth the Lord lay them before his children, and not vpon them. Friſt, that they may ſee, and by ſeeing, learne to feare him, and to beleeue in him, that they may conſider, as of Gods mercie towardes them, ſo of his iuſtice in rewarding ſinners, that as by the one they are ſtirred vp to loue him, ſo by the other they learne to feare him, that ſo they may haue a holy mixture of loue and feare, and thereby ſound hearts to walke in ſincere obedience before him. Secondly, they muſt when they ſee the Lords iudgements to ſmite others, be ſtirred vp to compaſsion, and ſo to prayer for their brethren, and euen for their very enemies, for what hart can be forgetfull in theſe extremities, whē they are preſented before vs, to labour in prayer to God for our brethren: the praſtiſe of this wee ſee notably in *Dauid*, who neuer reſted crying and calling vnto God for his people, till the Lord was appeaſed. Thirdly, the Lord would haue vs thus to behold the calamities of our brethren, that wee might ſhew all the com-

2. *Sam.* 24. 17. *Verſe* 25.

We muſt ſhew compaſsion on our brethren: in

praying for them, in our liberalitie towardes them, in viſiting them when they be ſicke: of which dutie ſee more in the ende.

paſsion that we can, as by our prayers, ſo by ſhewing our Chriſtian liberalitie vpon them; and by viſiting alſo ſuch, as we are bound, by any bond of natural loue, Chriſtian ſocietie, &c. For we muſt not bee as *Dauids* friendes, ſtanding aſide, and flying away, whē our deareſt friends haue greateſt need of our helpe and comfort.

Verſe. 9. 10.

Becauſe thou haſt ſet the Lorde, which is my hope, euen the moſt high for thy refuge: There ſhall none occaſion be giuen, that euill may touch thee, neither ſhall any plague come neare thy tabernacle.

Lo teuneh.

HEre the Prophet giueth vs an other reaſon of all the former ſecuritie of the faithfull, making himſelfe one of the number. His reaſon is this (as farre as I can conceiue it) God will deliuer them, and couer them, &c. for that they doe not onely runne to hide themſelues vnder his wings for protection: but alſo they do very watchfully attend to all their wayes, that they giue none occaſion of offence, & greiuance to his moſt holy ſpirit. *Eph.* 4. 30.

We

Wee see againe the holy Ghost requires in vs an especiall faith in these calamities. Before he spake, verse 2. of his owne particular faith, that albeit all the world went from God in these extremities, to many vnlawfull meanes, yet he would sweetly rest in God, and seeke for lawfull meanes onely: here hee speakes of euery other faithful beleeuer as of himselfe, that he also must haue this particular faith. For a man must not onely haue faith concerning Gods prouidence, as at other times: but I must also beleeue, that God in this speciall visitation, hath a most speciall care of me, and hath commanded his Angels to watch ouer me.

Note. A particular victorious faith, a speciall preseruatiue against the pestilence, as before. q. 1.

And for this cause all the promises are particularly applyed to this beleeuer from the beginning to the ende of this Psalme: verse 3. *Surely he will deliuer thee from the snare*, &c. verse 4. *Hee will couer thee with his wings, and his truth shall bee thy shield.* verse 5. *Thou shalt not be afraid*, &c. verse 7. *A thousand shall fall at thy side, and it shall not come neare thee:* verse 8. *Thou shalt onely see the reward of the wicked.* verse 11. *Hee will giue his Angels charge ouer thee, to keepe thee.*

verse

verse 12. *They shall beare thee*, &c. verse 13. *Thou shalt walke vpon the Lion*, &c. Wherefore thou must striue to haue this particular and speciall faith in troubles.

The 10. verse seemeth vnto me to containe this argument.

Hee that with all good conscience watcheth ouer his wayes, and so endeuoureth with all his might to walke with his God in sinceritie of life, and soundnesse of heart: hee shall be deliuered in the Pestilence.

Lo Teumnah. *Thou art one of them which striue with all good conscience to serue the Lord thy God, and doest endeuour, that no cause be giuen, that thy father now in his anger shall smite thee with the Pestilence: Therefore hee will deliuer thee.*

THe Lord saith in an other place, that when the dayes of famine come, he will not famish the soule of the righteous: and to the true worshipper which serueth him in truth of spirit, he saith: *The Lord shall blesse thy bread and thy water, & I will take away all sickenesse from the midst of thee.*

The

The Prophet here teacheth vs as the Apostle, that Gods children must auoyd all occasion of sinne, or to speake yet more strictly as the holy spirit speaketh, all shadow, all likenesse, or appearance of sinne. So some godly Interpreters vnderstand that place. 1. Th. 5. 22

The Psalmist as I iudge, here compareth vs to wise and faithfull children, which are most watchfull, least by any the least meanes, they giue cause of offence to their good parents. And surely all arguments of our heauenly fathers loue and mercie considered, in our election, creation, redemption, regeneration, adoption, continuall preseruation, & euerlasting saluation: we are of all other the most fooliſh and vnkind childrē, if we study not cheerefully to obey, and carefully to auoyd the offence of so mightie, so louing, so gracious, and so bountifull a father vnto vs. Againe, if this watchfulnesse must be found alwaies in vs: how much more euen then, when our almightie Father in the continuance of his anger (as *Ieremie* saith) consumeth his enemies, and chasteneth his owne people. Ier. 14. 15

There-

Therefore at this time specially all the wise sonnes of God, tremble to displease him, and studie to please him. *Psal.2.*

4. Question.

That a good conscience is a speciall preseruatiue against the Pestilence.

A Good conscience, saith *Augustine* very well, *is the paradise of the soule*, and surely so an euill conscience is the very hell of the soule. And *Chrysostome* calles *Hob.4.16* the good conscience *the good countenance of the soule*, because this conscience alone can approch boldly to the throne of grace. Wherefore this good conscience is one of the greatest blessings wee haue on earth. Now for as much as it is a thing most dangerous to bee deceiued in our greatest treasure, and to take drosse for gold, good for euill, and euill for good: let vs therefore be the more circumspect and carefull, first *2.Cor.13.5* to know and learne what this great grace is. Secōdly, let vs wisely examine our selues whether we possesse it, & haue it in truth, or ignorantly be deceiued, as most mē be.

Dangerous to be deceiued in a good cause.

Lastly,

Lastly, after iust triall and examination had of our owne hearts, if we finde it in our selues, let vs labor with all our strength to cherish it & preserue it; if we finde we haue it not, let vs neuer giue our selues any rest, but contend in all the meanes appointed, to come to Iesus Christ, that he may giue it vs, for he alone can giue it, and strength to keepe it.

Conscience is described of some, to be a liuing lawe in our hearts, which stirreth, awaketh, & driueth vs vnto good things. I suppose wee may truly describe the conscience first generally, on this manner: *Conscience is an inward remembrancer in our minds, and hearts, witnessing eyther with vs, or against vs, of all our thoughts, wordes and workes.* Definition.

The cause wherefore the Lord hath put this remembrancer in man is this: a small light, and weake knowledge would soone lye hid, and be as buried in him, by reason of the corruption of our hearts and affections: therfore the Lord hath left him this feeling, as a keeper and a watch to awake him, to marke and espie all his secrets, and continually to present him vn-

to

to the iudgement ſeate of God, that nothing may be loſt in obliuion, and this keeper men ſay to be as a thouſand witneſſes to teſtifie with vs or againſt vs, euen of of all our ſecrets: a great controller of Atheiſts, euen in their ſecret chambers.

* Or the Lords hand-writing.

The ſeate of this * remembrancer is the vnderſtanding, yet for that it is found ſenſibly to ſmite the heart, therefore the holy Ghoſt euer ſeates him there: So *Salomon* noteth ſpeaking to *Shimei*: Thou knoweſt all the wickedneſſe (*wherevnto thine heart is priuie*) that thou didſt to *Dauid* my father. And the Apoſtle ſaith, that the great peace *keepeth the heart* and mind in Chriſt Ieſus. And the Author to the Hebrewes, *Your heart being pure from an euill conſcience. Eccleſ.7.24.*

Laſtly, that this witneſſe or remembrancer will be with vs, or againſt vs, at all times, and that in Gods preſence, the Apoſtle teſtifieth, *Rom.2.15. The Gentiles ſhewe the effect of the Lawe written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one an other, or excuſing before God.*

The

The first diuision of the conscience is this, the conscience is either { 1. Good. or 2. Euill.

1. *Of the good conscience.*

SAint *Peter* 1. 3. 21. saith, that a good conscience is a quietnesse of mind after we be perswaded of the grace of God in Christ, being then readie without feare to present our selues before him. *Heb.* 10. 2.

The holy Ghost to the Hebrewes calleth it a conscience purged from dead works to serue the liuing God. If the Heathens did so much reioyce in their good consciences, which were but counterfeit, in respect of the consciences of the faithfull: how much more should we desire to know, and reioyce to finde, and endeuour to keepe, & continually to possesse a good conscience.

Heb 9. 14. Conscientia bene actæ vitæ, multorumque beneficiorum recordatio, iucundissima est.

Thus then I trust, according to Gods holy veritie, a good conscience may be described. *A good conscience is an assured vnderstanding in the minde, a feeling in the heart of the iudgement of God, acquiting and discharging*

What a good conscience is.

ging vs frō our sinnes, by faith in Iesus Christ: and an inward witnesse testifying with vs of our holy endeuour to walke in all the commaundements of God. Psal. 119. ver. 6.

Two things in a good conscience.

Here in this description I consider two thinges principally: first the feeling and finding in the conscience of that wonderfull peace, which passeth vnderstanding, as the Apostle speaketh, by our free iustification, and discharge from all our sinnes in Iesus Christ. *Rom.* 5. 1.

Note.

Secondly, I consider the most ioyfull inward testimonie, and boldnesse which we haue, when we are assured that our actions are warrantable by Gods word, sanctified by Gods spirit, and accepted of God in Christ. 2. *Cor.* 1. 12.

The first thing (I say) that gladdeth and reioyceth the conscience, is that peace, which is purchased by the bloud of Iesus Christ, betweene God and vs: such peace as the merits of all men and Angelles coulde neuer procure vnto vs. *Rom.* 5. 1. *Beeing iustified by faith, wee haue peace with God, through our Lorde Iesus Christ.* *Hebr.* 10. 22. *Let*

to drawe neare with a true heart in aſſu-
rance of faith, our hearts beeing purified
from an euill conſcience. Of this peace
ſpeaketh Chriſt to his Apoſtles. *Iohn* 14.
verſe. 27. *Peace I leaue with you, my*
peace I giue vnto you; not as the worlde
giueth, giue I vnto you, let not your hearts
betroubled, nor feare. This peace moſt
cheared and comforted *Abraham. Iohn.*
8. verſe 56. *Rom.* chap. 4. And this cau-
ſeth *Dauid* to ſing often, and to ſtirre
vp all the powers of his ſoule to ſing
praiſes vnto God: *All that is within*
mee (ſayeth hee) *praiſe his holy name:*
the reaſon is added, *which forgiueth all*
thine iniquitie, and healeth all thine infir-
mities.

The firſt peace between God & our hearts is by Chriſt immediatly onely.
Ro. 5. 1.
Heb. 9. 14.
10. 22.
Io. 14. 27.
Io. 8. 56.
M. 42..
Pſ. 103. 1. 3

And becauſe Chriſt is the matter and
the onely purchaſer of this wonderfull
peace: the Apoſtle cannot faſten his heart
and affections vpon any thing but vpon
Chriſt. *The things which were aduantage*
vnto me, the ſame I counted loſſe, for Chriſts
ſake: yea doubtleſſe, I thinke all things but
loſſe for the excellent knowledge ſake of Chriſt
Ieſus my Lorde, for whome I haue counted
all thinges loſſe, and doo iudge them to bee
Phil. 3. 7.

dung that I might winne Christ. This peace therefore, whereof we speake, doth more rauish euery true beleeuers heart, then any earthly pardon or peace whatsoeuer can comfort his heart, which is adiudged and condemned vnto the most terrible torments that can bee deuised on earth: the Apostle calles it rightly, the peace that passeth vnderstanding, *Philip.* 4. 7. the peace which can be felt, but cannot be vttered.

The second peace between a man and his own heart & conscience.

The second thing that cheareth our consciences, and bringeth a secondarie peace vnto vs, is an inward assurance that our actions are warrantable by Gods word, sanctified by his good spirit, and accepted of God in Iesus Christ, as the workes of his children: of this the Apostle speaketh and reioyceth, saying: *Our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneſſe, and not in fleshly wisdome, but by the grace of God, wee haue had our conuersation in the world, and most of all towardes you.* This secōd peace is euer a consequent of the former, and neuer goeth before, but followeth after, for that before we come to Christ, & receiue a sweet smelling ointmēt

2. Cor. 1. 12

from

from him, our best actions are altogether vnsauourie and vncleane. *Tit.*1.15. 16.

Because there are many dangerous errors of conscience: obserue well the marks. 1.*Io.*2.21 27.

The markes and signes of this good conscience which we haue hitherto described, are these following.

THis cõscience alone hath free accesse vnto the throne of grace, to make requests for our wants, strengthened by the spirit of prayers. *Wee know that we are of the truth, and shall before him assure our hearts, for if our hearts condemne vs, God is greater then our hearts, and knoweth all things: beloued if our hearts condemne vs not, then haue we boldnesse towards God, and whatsoeuer we aske we receiue of him. Oratio de cõscientia procedit, si cõscientia erubescat, erubescet oratio. Tertul. de castit.* Praier doth proceed from the conscience; if the conscience blush, prayer will be ashamed. *Zac.*12. 10.11.20. 8.16. 1.*Io.*3.19. 20. The spirit of prayers a good signe of a good conscience. Spiritus ducit orationẽ ad Deum, si spiritus reus apud se sit, conscientia erubescet, quomodo audebit oratione ducere ad alare. ibid.

2 This conscience doth most glory *in hope to see the glory of God. Rom.*5.2. *Heb.*3.6. *Luk.*10.20.

3 An other good signe is this, incom-

parably to loue and esteeme Christ: for such haue truly felt and knowne what peace is purchased by Christ.

4. An other speciall marke of a good conscience is inestimably to value, the word of grace, the Gospell of * peace, that word of reconciliation, and the ministery thereof; for none can so highly esteeme of them, as they which by these holy meanes haue bin reconciled vnto God. Note what honor the beleeuers giue the message and messengers thereof. *Rom.* 10.15. *Act.* 10.24. 25. *Act.* verse 15.33. *Gal.* 4.15.

* *Ephe.* 6. 15.
2. *Cor.* 5.18 19.
Psal. 119. *Rom.* 10.15

5 The Apostle euer chaines and knits *faith vnfained, loue out of a pure heart, and a good conscience* together.

1. *Tim.* 1.5. 19.

6 An inward care to liue in all honestie of life: this is an inseparable companion of a good conscience. *Heb.* 13.18. *Pray for vs, we haue a good conscience, in all things desiring to liue honestly.* When wee haue a precious pearle, wee studie and endeuour with all our might so to preserue it, as that we neuer leese it, vnlesse it be taken from vs by violence.

Watch ouer thy conscience as ouer the apple of thine eye.

7 To keepe a good conscience we must be well * assured of our actions to be warrantable

Act. 24.16
* *Ro.* 14.5.

rantable by the word. *Heb.*13.18. *We are aſſured that wee haue a good conſcience in all things.* 1. *Cor.* 4. 4. *I know nothing by my ſelfe.*

8 Where this peace that paſſeth vnderſtanding is, the Apoſtle ſaith it keepeth the heart, that is, the will and affections: & the mind, the ſeat of reaſon: & the vnderſtanding the facultie of diſcourſing and iudging in obedience to Chriſt Ieſus. *Phil.* 4. 7

2. *Of troubled conſciences.*

THe faithfull are diſquieted often in their conſciences.

An vnquiet or troubled conſcience is a wonderfull griefe of heart, conceiued in the feare of Gods iudgements, whereby the ſoule is preſſed downe, and mourneth, vntill it be comforted by faith in Ieſus Chriſt. What a troubled conſcience is.

The conſcience is a tender peece (as the eye) and therefore we muſt take heed how we offer any violence to it.

1 There doth ariſe in all worldlings a moſt extreame ſorrow, for the loſſe of dignities, preferments, honour, health,

prosperitie and riches, &c. When the carnall churle *Nabal* heard that his substance was diminished, *his heart dyed within him, and he was like a stone.* This griefe is no griefe of conscience, arising of the feare of Gods presence or iudgements, but a sorrow which doth proceed from a feare of some worldly and externall wants in this present life. So in like maner many Atheists and prophane beastes are driuen, not for any trouble of conscience, but as that myser, by the spirite of couetousnesse, some by the spirit of fornication corporall and spirituall, to hang and drowne themselues because they cannot obtaine that which they purposed & desired, as we see in *Achitophel.* Therfore these worldly sorrows must be wisely discerned from the good sorrowes of the troubled consciences of the faithfull.

1. *Sam.* 25. 37. Wee haue many Nabals in these dayes.

It is a common practise with Papists and Atheists to hang themselues.

2. *Co.* 7. 9. 10.

Wee must euer desire the light of Gods louing countenance, which we may be assured of, if we keepe faith & a good conscience: but if we make shipwracke of these, the least thing shall greatly amaze vs; yea, the shaking of a leafe: but if we haue this, nothing shalt dismay vs.

This

This paine is like to other griefes, and no doubt accompanied with many other euils out of the body, losse of goods, name, honour, &c. In the body sundrie diseases goe before and follow it, melancholy, &c. But if worldly sorrow alone, turmoyle the heart, as for riches & goods lost, let these be recouered, and all teares are soone gone and past: but the troubled conscience is not so quieted. And as for melancholy and other paines in the body, they are cured wee see with medicines and good diet: but nothing can appease this euill till Christs bloud be applyed.

2 The griefe of conscience smites the heart. *Cant. 5. 6. My heart was gone when hee did speake, I sought him but I could not finde him.*

Againe, *Esay* speaking of this troubled conscience, saith, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, *and to giue life to them that are of a contrite heart.* And *Dauid, A contrite heart O God thou wilt not despise.* Thus then we see this griefe is in the hart, melting it as fire doth mettals, in what *Esa. 57. 15* *Psal. 51.*

meaſure it pleaſeth the Lord to humble his children.

3 This ſorow preſſeth downe the ſoule, ſo *Dauid* complaineth: *Why art thou caſt downe my ſoule, and diſquieted within me? wait on God. Pſal.* 43. 5,

4 Laſtly I adde, the troubled conſciences of the faithfull can neuer finde eaſe but in Ieſus Chriſt. There ſtreames from *Zach.* 13 1 him a moſt ſweete liuing water, as from a fountaine, dayly to purge and waſh our running ſores, and to heale the paine and *Eſa.* 53. 5. griefe of our hearts. *By his ſtripes are wee healed.* 2. The Saints euer ſought to Chriſt and none other, to eaſe them of this paine. *Pſalme* 51. 1. *Cant.* 5. 6. 7. 3. If by any other meanes the conſcience be falſely quieted, it will afterwardes rage farre worſe then before: much like vnto *Sauls* ſpirit, which for ſome moment of time could bee quieted by ſome ſweete melodie, but when the muſicke was ended, he fell into his old furious phrenſies againe.

As in popery we ſee many gibbets to hang poore conſciences.

The troubled conſciences of the faithfull moſt appeare { 1. In their calling. 2. After.

1. When

1 When God doth ſeparate his elect by the preaching of the Goſpell, that they may be ſanctified by his ſpirit, and come to the profeſsion of his faith. 2. *Theſſ.* 2. 13. 14. There muſt bee then great and many perturbations in the hearts & ſoules of ſuch as the Lord effectually calleth vnto his grace: for the heart before was chained and faſtned to Sathan, ſinne, and the world, and this league and fellowſhip can not eaſily be broken. Secondly, the heart which before was ſtony and flintie, muſt now be ſoftened. *Ezech.* 11. 19. *I will take away the ſtonie hearts out of their bodyes, and will giue them an heart of fleſh.* Thirdly, examples teach this. *Paule* is ſtricken downe from heauen, & greatly humbled. The good hearers, *Act.* 2. when the Lord began to awake their conſciences, *they were picked in their hearts, and cryed ſaying; Men and brethren what ſhall we do?* Fourthly, ſome maiſter ſinne, and inueterate cuſtome in ſinne, will breed great wraſtling and ſtriffe at this time. Fiftly, ſome enormious ſinnes, will cauſe many to bleed at the heart and to diſpaire.

2 After the Lord hath vouchſafed to giue

Zach. 12. 10. giue his elect his spirit of grace, and hath giuen them heartes to beleeue in Iesus Christ, and after peace obtained with God in Christ, after accesse to grace, and the blessed reioycing in the hope of the glorie of God: the old enemies may yet amaze, disquiet and cast downe the soules of Gods elect. *Dauid* saith, hee felt some terrors and *troubles of minde euen from his youth.*

The reasons are; first, they haue dayly falles, and therefore their repentance, humiliation, and sorow must dayly be renued. Secondly, they must otherwhiles againe be humbled for their olde sinnes, to proceed on in repentance, and least they fall into them againe. *Psal.* 25. 6. *Iob.* 13. 26. Thirdly, God layeth a grieuous hand vpon them, when they giue cause through great sinnes, that his enemies blaspheme his holy name, for the example doth much harme, it imboldens the wicked, & makes faint the heartes of his children. Therefore hath *Dauid* suffered more torments of conscience then any other. 2. *Sam.* 12. *verse* 14.

They are Gods enemies which through their sinnes and infirmities take occasion to blaspheme God.

Remedies and helpes for troubled consciences are these which follow.

FIrst pray earnestly for the restoring of the holy comforter. *Psal.* 51. 10. and for a clean heart. *Ioh.* 14. 16. *Ln.* 11. 13.

2 With prayer striue to ioyne much weeping and fasting, if thy strength will beare it. *Psal* 69. 10.

3 With prayer & fasting comfort thy self with a meditation of the vse of all the afflictions of the faithful. *Ioh.* 7. 12. *Psal.* 77. for thou hast no tentation nor affliction of conscience, but they haue had the same, or the like. 1. *Pet.* 5. 9.

4 When thine owne cries and teares cannot finde Christ, aske thé watchmen and the daughters of Ierusalem for him, and so neuer rest but by all good meanes finde him. *Cant.* 5. 6. 7. 8.

6 If all this will not helpe thee, seeke to the Elders of the Church, and acknowledge thy sins to one or moe most discreet, wise, godly & righteous mē, fearing God, that they may haue compassion on thee: & thē be perswaded their cries vnto God shall preuaile for thee: *Confesse your selues one to another, and pray one for another, for* Iames 5. 15.

the

the prayer of faith shall saue the sicke, and if he hath committed sinne, it shall bee forgiuen him.

So farre for the good conscience of Gods children quieted and troubled: now the euill conscience of the wicked followeth.

What an euill conscience is.

AN euill conscience, is a conscience neuer purged by the blood of Iesus Christ.

An euil conscience is either { 1. Liuing: or 2. Dead.

The first is the naturall conscience of the naturall man, retaining naturall sight and naturall feeling, and this liuing conscience is euer { 1. Accusing. 2. Excusing.

Nocte dies, summ gestat in pectore testem. Iuuenal. Satyr. 13.

The naturall man hath left in him sundry generall motions of good and euill, which are most crooked & corrupt rules being tried by the first Table of the Lawe of God, but his knowledge is not so much darkened and corrupted in the generall heads of the second Table. This man, in all points that may bring him to the kingdome of heauen is most blind, and counts all these holy meanes meere foolishnes. 1. Cor.

*Cor.*2.14. *The wisedome of the flesh is enmitie against God,* so the Apostle speaketh.

Rom.8.7. This conscience is a speciall preseruatiue of all comw. and societies of men.

The conscience, handwriting, or watchman in this man, is giuen him of God: partly, to conuince him because hee walketh not according to the generall motions and naturall knowledge he hath of good things: partly to bridle and keepe vnder his wild and disordred affections.

1 This conscience excuseth euer falsly: because of ignorance, corruption of the minde and all affections: as first, when it doth excuse those works which in the generall are good indeede, but are sinnes in him and all naturall men: as *Vzzas* fact, mentioned 1.Chron.15.9. Secondly, whē it excuseth and couereth any inward sin, and hypocrisie, by an outward false obedience. An example of this wee haue in *Mark*,10.20.

2 This conscience first truly accuseth and citeth a man before God, for that which is euil indeed: as *Io.*9. the wicked accusers *were accused by their own consciences.* Many are thus cited, and sent for, by this Parator, and confesse it with shame, as *Saul* did to *Dauid*, and yet are neuer the better,

Popish consciences are thus much disquieted.

better, a dangerous signe. Secondly, this conscience citeth a man falsly, for that which is not euill in it selfe, but superstitiously thought to be euill: *Col.*2.21. As for the committing or omitting of any thing against the superstitious traditions of men; *Touch not, taste not, handle not.*

Thus much of the feeling conscience: the dead conscience followeth.

A dead conscience is a heart and conscience, voyd of all naturall sense, or naturall feeling.

This conscience of all other is most fearefull and daungerous: and commeth after multiplying and heaping of greeuous sinnes together: or long contempt of the holy truth, or both. The Apostle speaketh of some of the prophane Gentiles: that first from vanitie of minde they come to blindnes, from blindnes they fall to hardnes of heart, then they become *past feeling*: and the last degree of euill is: *they giue themselues vnto wantonnesse, to worke all vncleannesse euen with greedinesse.* And of *Antichrist* and his disciples hee sayth, First, they depart from the faith: secondly, they giue heed to spirits of error: thirdly,

*Eph.*4.19

The popish heresie.

to

to doctrines of diuels: fourthly, they giue heede to ſuch as ſpeake lies through hypocriſie: laſtly, *their conſciences is ſeared with a hot iron.*

Signes of a deadly, frozen, and benummed conſcience, are theſe.

FIrſt, a dangerous ſigne to multiply ſins without feeling. *Epheſ.* 4.18.19. *Rom.* 1.22.30.

2 A dangerous ſigne to regard neither the curſes nor bleſsings of GODS lawe. *Deut.* 29.19. *But to flatter himſelfe in his heart, ſaying, I ſhall haue peace, although I walke according to the ſtubburnneſſe of my heart: ſo adding drunkennes vnto thirſt: the Lord will not be merciful vnto that man: This heart is poyſoned by the ſpirit of ſlumber. Rom.* 11.8.

3 To make a mocke of ſinne, and of the Miniſtrie of Gods moſt holy Word. *Ezech.* 33.30.31.32.33.

4 When vexation of ſpirit commeth to lay violent hands vpon themſelues: as to hang themſelues with *Iudas* and *Achitophel*: to kill themſelues deſperately with *Saul* *Mat.* 27. 5. *Pſal.* 55. 2. *Sam.* 17. 23.

Saul and many others.

Lastly, these are most fearfull signes of a most wicked prophane conscience: to haue some notable horror of minde, and trembling of bodie, when some of Gods iudgements appeare: blasphemies in great extremities and passions of death. *Nero* was wonderfully terrified with visions, flashings of fire, and terrible dreams, after he had murthered his owne mother. *Belshazzar* King of *Babylon*, hauing the spoyles of Gods Church, and in great contempt of the true God, sporting himselfe and praysing the gods of gold and siluer, of iron, wood, & stone: at the same houre appeared fingers of a mans hand, which wrote ouer against the candlesticke, vpon the plaister of the wal of the kings pallace, and the king saw the palme of the hand that wrote: *Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another.*

Sueton. vita Neronis.

Take heede ye Church robbers, to your conscience betime: if your hearts condemne you, God is greater, &c.

Dan. 5.4. 5.6.

1 2 3 4

And this trembling had *Felix*, when *Paul* disputed before him of righteousnes and temperance, which he wanted, and of the fearfull iudgements wherin all sinners must

must appeare before Iesus Christ in the end of the world, and receiue a heauie sentence of condemnation. *Act.* 24. 26.

The troubles of reprobates breede in them often desperation: the causes of this are either secrt or open: Secret, Gods reprobation knowne to himselfe, and not to be searched: manifest causes, in the ende finall impenitencie, & hardnesse of heart. Here it is wisedome to hope the best of men (*Crastinus dies ignoratur*, wee knowe not what shall be to morrow) if an open blasphemie with an abnegation of the trueth appeare not. And thus much of an euill conscience. *Hebr.* 12. 17. 1. *Ioh.* 5. 16. *Matt.* 12. 31.

Now to make in a word, some vse of this sweet doctrine aforegoing, and to apply it vnto our present purpose: First in the time of pestilence and all other calamities, wisely examine thy selfe, as is afore shewed. If thou doubtest of thy conscience how it may stand in the euill day, make hast to purge it, least euill preuent thee. And if after sound tryall, thou findest thy selfe to possesse a blessed cleane conscience well purged by Iesus Christ and sanctified by his holy Spirite: then

mightily keepe watch & ward, as it were, that no enemy may steale this pearle frō thee, for it is of inestimable value and surpassing vertue to preserue thee in the pestilence. I giue thee here none other counsel then the holy Ghost hath giuen vs all. For it is written; *Keepe thine heart with all diligence, for thence proceed the actions of life:* and leese this, thou shalt make shipwrack also of faith, and spirituall vnderstanding. And Christ saith, that vnlesse the heart be purged and watchfully preserued and kept cleane, it *sends foorth euill thoughts, adulteries, &c.* *Iob* therfore was very carefull of his heart and conscience, and very watchfully kept it: *My heart (saith hee) shall not reproue me of my dayes.* And so was *Dauid*: for assoone as he had sinned, and gaue occasion of that Pestilence, before the Prophet *Gad* came vnto him, it is said; *Dauids heart smote him after hee had numbred the people.* And examine thy selfe also truely how thou standest in the faith, and how Iesus Christ is in thee. Take heed of a false faith, as thou beleeuest, so so shall it be done vnto thee. For like as the true faith brings many blessings to the

Pro. 4. 23.
1. Tim. 1. 18. 19.
Mar. 21.
Iob. 27. 6
2. *Sam.* 24. 10.

the beleeuers: ſo a falſe faith breedes many euill effects in the vnbeleeuers. And as the heart chiefly muſt be regarded, ſo the outward ſences and partes of the body, muſt in no wiſe bee neglected in this watch. The eye is a dangerous ſence and moſt quicke, and ſuddenly doth ſtirre vp euill motions in the heart: wee muſt (as *Iob*) make a couenant with our eyes. The eare muſt diligently firſt heaken, and then conſider how to beleeue and obey the Goſpel of Ieſus Chriſt. *Iob* 31.1. *Pſal.* 45. 12.

The tongue is a moſt dangerous member, and *Dauid* heere requireth a heedie watchfulneſſe: & Saint *Iames* ſaith plainly, that all our profeſsion and religion is in vaine if wee neglect this part, and yet more fearefully. *The tongue is fire, yea a world of wickedneſſe, ſo is the tongne ſet among our members, that it defileth the whole bodie, and ſetteth on fire the courſe of nature, and it is ſet on fire of hell.* And to be ſhort for all partes, remember, watch, and ſo beat down thy body, as that thou maiſt be able to haue it in ſubiection, and to bridle thine vnrulie affections, ſo did the holy Apoſtle. 1. *Corin.* 9. *I beate downe my* *Pſal.* 36.1. *Iam.* 1.12. *Ch.* 3.6. Watch ouer all parts.

body and bring it to ſubiection, leaſt by any meanes after that I haue preached to other, I my ſelfe ſhould bee as a refuſe, or as one reiected and forlorne. And that like, &c. And the like is ſaid of *Hillari*: *Ego te aſine* (ſaith he) *non hordeo ſed palea paſcam, ne me poſt hac recalcitres. O mine aſſe* (ſo he calleth this bodie of ſinne) I will hencefoorth feed thee with chaffe and not with barley, leaſt hereafter thou kicke or ſtrike me with thy foote.

The 5. Lecture.

Verſe. 11.12.

For he ſhall giue his Angels charge ouer thee, to keepe thee in all his wayes.

They ſhall beare thee in their hands, that thou hurt not thy foote againſt a ſtone.

A gracious preſeruation in the Peſtilence.

Here wee haue againe, a newe moſt comfortable doctrine, concerning the preſeruation of Gods children by the holy Angels of God, as againſt ſundry calamities of this preſent life, ſo againſt the peſtilence, the argumēt is thus formed.

They

They which haue the cuſtodie and watch of the holy Angels ouer them, ſhall be preſerued from euill ſpirits, and comforted in the noyſome peſtilence.

But thou true beleeuer, which hideſt thy ſelfe by faith in Gods prouidence, as in the boſome of the Almightie: which art ſo watchfull ouer thy conſcience, thy heart, and all thy wayes: thou ſhalt bee preſerued by the holy Angels of God.

Wherefore walking thus watchfully in thy wayes, thou ſhalt be kept free frrom wicked ſpirits, and comforted in the peſtilence.

HE commpareth vs in this Argument to infants, and the Angels to Nurſes, moſt fitly, & the ſcandals and offences of this life, which hurt and hinder vs in our race to heauen-ward, vnto ſtones which cauſe vs to ſtumble in the ſtreetes. And ſurely who ſo conſidereth our weaknes, the thorns & briers we paſſe through, and the dangerous rocks we paſſe ouer, againe, Sathans ſubtilties and infinit ſnares: ſhall well vnderſtand this argument containeth no *hyperbole*, or fained ſpeech, for aſſuredly we could not paſſe three paces

in our wayes towards heauen, if that the holy Angels did not as it were carrie vs in the aire, and chaſe away wicked ſpirites from vs.

Here we ſee, the Lord offereth another ſpirituall preſeruatiue of wonderfull vertue, power and might, againſt the peſtilence.

We haue in theſe 2. Verſes; theſe three things moſt worthy our obſeruation.

1 That all the holy Angels are vnder the charge and gouernment of the Lord, they ſerue and miniſter vnto him, and where he will.

2 How that they haue not onely a generall charge ouer all the faithfull, but in particular they muſt care for, and watch ouer euery one: *Keepe thee, beare thee.*

3 How long their charge laſteth: as long as the faithfull walke vprightly and ſoundly with God in all their wayes appointed for them.

5. Queſtion.

Howe graciouſly the Lord preſerueth his people by his holy Angels in the peſtilence.

To

TO passe by all needlesse and curious questions of Iewish Rabbins, and others concerning the holy Angels of God, we shall content our selues, when we haue learned only those points which the sacred Scriptures haue recommended and reuealed vnto vs, for our comfort and instruction. As of the orders of angels.

The first point needfull to be knowen, as our Prophet here noteth vnto vs, is, that these holy spirits haue no absolute authoritie of their owne, but are vnder the charge of the Almightie, they come and go where and when they be sent by him: and they doe most faithfully and readily performe all seruice they are commanded. So the Psalmist speaketh: *They do his commandement in obeying the voyce of his worde.* *Psal.* 103. 20.

And we be taught, what their function and ministry is, both by their proper and common names often giuen them in scripture. For their proper names are euer significant; and shew some part of their seruice, for the performance whereof they are sent of God. The Angel sent to the holy Virgin is named *Gabriel* (and so he calleth himself) this signifieth the strength *Luk.* 1. 19. 29. *Dan.* 9. 21: 8. 16.

of God, answerable to his message, which was to declare the great power of God, as in the wonderfull conception of Christ in the Virgin: so in all the worke of our redemption. The Angell sent to *Esay*, is said to be one of the Seraphins: he had his name of *Zaraph*, to burne: and fitly, for his seruice was to touch *Esays* lippes with a hote cole from the Altar. Thus the Lord confirmed his Prophets both with his word and Sacraments. So *Ieremie*, so *Daniel*. The Angel which came to *Manoah*, named himselfe *Peli*, wonderfull: he both miraculously consumed the sacrifice with fire, and in the said flame of fire ascended vp and departed from them. The Angel which came to *Tobias*, is called *Raphael*, the Lordes phisicke or phisition, because he cured him, or was sent of God to cure him. And in like maner their common names put vs in minde of their seruice and holy ministrie vnto God. They are all in generall called, *thrones, dominions, principalities, powers*, because the Lorde doth gouerne his empire, exercise his dominion, and shew forth his principalitie & power by their seruice. Againe, they are said to be

Iere. 1. 9. *Dan.* 10. 16.

Iudg. 13. 20.

But that storie is very lewish and fabulous.

Col. 1. 16.

the

the Lords hoſt, and the hoſt of heauen, becauſe they are of a wonderfull multitude, and God ruleth them, as kings and princes do an hoſt of men. *Daniel* ſaith: *Thouſand thouſands miniſtred vnto him, and tenne thouſand thouſands ſtood before him.* And Chriſt affirmeth the ſame, ſaying: *Thinkeſt thou that I cannot now pray my father, and he will giue me moe then* 12. *legions of Angels?* Againe, they are maruellous faithfull and readie in their ſeruice. *Ezech.* and *Daniel* doth ſee them flying: they haue no wings, and yet are they ſwift as the windes, and readie to execute with all ſpeed any thing they haue in charge from God. *He maketh his miniſters ſpirits, and his meſſengers a flame of fire.* They do their meſſage faithfully, and will haue no honor nor worſhip done to them, as the euill angels, but all to be done to God. *Re.* 19. *Iud.* 13. 18. 19. 20. Their faithfulnes, great ſeruice, and ſincere, and conſtant obedience to God, is notably commended by the Prophets, where hee ſaith: *Praiſe the Lord yee his Angels that excell in ſtrength, that doo his commaundement in obeying the voice of his word.* Where note firſt, they praiſe

Pſal. 103. 148. 1. *Ki.* 21. 22. *Reue.* 19. *Dan.* 7. 10 *Pſal.* 34. *Ezec.* 10. 5 *Dan.* 9. 21 *Pſ.* 104. 4 *Heb.* 1. 7. *Mat.* 5.

praiſe God in their ſeruice. 2. They are of wonderfull ſtrength to ſerue him. 3. They do Gods will. 4. They do it faithfully according to his word. Thus far for the firſt point.

Luk. 2. Not as the euill ſpirits do.

The 2. thing to be knowne is their loue to Gods Church, and great care ouer the faithfull members of the ſame. And certainly their loue is great. For it is ſaide they reioyce ouer one ſinner that repenteth and turneth vnto God: The Pſalmiſt teſtifieth of their loue and care, when hee ſaith: *They pitch their tents round about them which feare the Lorde, and deliuer them.*

Luk. 15.

Pſ. 34. 7.

Pſal. 91. 15.

And here it is ſaid, they beare them (like as louing parents & nurces do their children) in their hands and armes, to keepe them from ſcandals and offences. And the Lord giueth them in charge thus to doo, ſaith this Prophet heere. And hence it is the Author to the Hebrewes deſcribeth them to be *Miniſtring ſpirits, ſent from their ſakes, which ſhall be heires of ſaluation.* And as for their number wee muſt not curiouſly ſearch, how many each man hath to keepe him: for the ſcriptures tell vs, that ſome-

Heb. 1, 14.

ſometimes many are ſent to one man, and againe ſometimes one Angell is ſent for the deliuerance of the whole Church. To ſaue *Eliſha* againſt the king of Syria, the mountaine was full of horſes, and chariots of fire round about *Eliſha*. But in *Damels* time, one Angell ſeemeth to be ſent for the protection of the whole Church. And in *Ezechias* time, one was of ſtrēgth ſufficient to kil and deſtroy in one night 185000. of the enemies of Gods people. And if yet we further deſire to learn, what other cauſes, beſides that ſpeciall charge of God, moue them ſo to loue vs, affect vs, and to miniſter vnto vs for our protection and deliuerance: the holy Ghoſt teacheth vs, that firſt they are members with vs of one bodie, which is the whole catholicke Church, wherof part is triumphant in heauen part militant vpon earth. Secondly, they haue with vs one ſpirit for their Lord, as to conuert and ſanctifie vs, ſo to confirm them in the truth. Thirdly they haue with vs one Goſpel of comfort: for the Angels ſaith *Peter*, deſire to behold the myſteries therein contained, for their confirmation: and our conuerſi-

2. *K.* 5. 17. It may be this was Michael Ieſus Chriſt. *Eze.* 37. 2. *K.* 19.

2 *Col.* 1. 16. 20. We are in communion with the Angels.

3 *Iob.* 4. 18.

4 1. *Per.* 1. 12.

on

on and euerlasting saluation. They are present in the holy assemblies, & reioyce, no doubt greatly, to see the Gospell of Iesus Christ preached vnto their bretheren. Lastly, they haue one head with vs, euen Iesus Christ our Lorde: this the Apostle speaketh: *Christ is set at the right hand of the father in heauenly places, farre aboue all principalitie, and power, and might, and domination, and euery name that is named, not in this worlde, but also in that, that is to come, and hath made all thinges subiect vnder his feete, and hath giuen him ouer all things to be the head, to the Church, which is his body, euen the fulnesse of him that filleth all things.*

1. *Cor.* 11.

Eph. 1. 12. 22.

Obiection. Here fooliſh *Rabbins* obiect, by occasion of the words of this Psalme, *Of bearing in their hands*, That the holy and elect are more worthy persons, and more honorable then the Angels, because the Angels must as it were attend vpon them and keepe them.

Answere. Their reasons are weake, and they too too curious: for parents beare children, and yet the children are not the more worthy: the good shepheard findeth the sheepe which was lost, and carri-

eth

eth it home on his shoulders, and yet is not the sheep more worthy then the shepheard:

An other question is here demanded of their appearance, what letteth it now more then in elder times? Question.

They know now their visible appearance is both needelesse and dangerous. Needlesse for instruction, for they know we haue now in the booke of God, all the counsell of God reuealed vnto vs, so they had not in the old times in that cleare maner that we haue. 2. Needlesse for our protection, for they can do this inuisibly as well as in sight. *Elishas* guard was as strong and as faithfull before he sawe them as after. Lastly, their appearance now is dangerous, since Antichrist hath peruerted many with the false worship and inuocation of Angels: for since this Idolatrie crept into the Church, wee know assuredly that wicked spirits haue taken the forme of good Angels, and haue bene adored of miserable men, and so deluded many. And the visible appearance vnto men, would be more terrible in these daies, then it was to *Manoah* and his wife. *Iudg.* 13. Answere. *Gal.* 1. 6. *Io.* 20. 31. 2. *Pet.* 1. 19 Wherefore Angels appeare not.

And

And thus farre of their loue towardes the Saints.

The third and last point to be considered, briefly is, how long their charge lasteth ouer vs: the answere is, So *long as they walke in their wayes.* This is that which Sathan left out, when hee made assault against Christ: for hee can both pare and shred the scriptures, and stretch them also otherwhiles to serue his purpose. So he can heape vp iudgements to terrifie and amaze poore consciences which are humbled, and multiply mercies before such as stand, to breede in them dangerous presumptions. By these words, *Their wayes;* The Psalmist vnderstandeth our seuerall vocations, wherein we must walke circumspectly, and not rashly runne forth to any vnlawfull meanes (as Sathan would haue Christ to do) for so doing wee shall tempt God, as Christ answereth the diuell in the second temptation.

Mat. 4.

An so do his members often.

20.

Here then we are taught to walke wisely within our boundes, and not to vse vnlawfull meanes, or to neglect the good meanes giuen vs of God for our benefit and good. We must not flie in the ayre,

for

for God hath not giuen vs wings to flye, but legges to walke. We muſt not talke of reuelations, for God doth not ſo teach vs now, but by his written word. Wee muſt not goe to witches in extremitie, to theft in pouertie; for ſo wee walke out of our wayes, and the holy Angels forſake vs, and wicked ſpirits will maiſter vs and confound vs. The workes of our calling, are called in ſcripture the way wherein we muſt walke, deſiring the Lord to bleſſe them and all lawfull meanes appointed for vs.

Simon Magus. Act.8.

Deut.8.10. 11.12.

Pro.30.9

Now to make vſe of this doctrine briefly for our preſent purpoſe; no doubt of all other ſpirituall preſeruatiues, this of the Angels is one of the beſt againſt the peſtilence. For we may not doubt, but firmly beleeue, they pitch their tents, and ſet as it were an hedge about vs, for our cuſtodie and preſeruation as the diuell confeſſeth it of *Iobs* protection.

Pſal.34.

Iob.1.10.

So then conſider euill angels are cruel, good Angels are mercifull; euill angels are olde and ſubtile, good Angels are of like yeares, and more wiſe; euil angels are very expert to ſend forth venimous exhalations

halations to poyson the ayre: the good Angels are more wise to purge the same: the euill angels are strong and mightie, but they be fearefull, and feare abates strength: the good angels are more mightie and excell them in strength, and voyd of feare, for that they be voyd of sinne. To bee short, looke wherein the euill angels haue any might to hurt vs and annoy vs in soule or in body, the blessed Angels far passe them to preserue vs and protect vs in both. Now blessed be God in this inspeakable mercie, for this wonderfull honour and glory, hee giueth his poore children heere vpon earth, that hee accounts them worthy the communion and fellowship of his most holy Angels. And yet hee giueth them a greater glory then this, for they haue his owne presence most comforable, for Iesus Christ walketh with them in afflictions, as partly before hath bene shewed, and yet in that which followeth, shall be more plainely proued.

The euill angels haue no such power to destroy vs, as the good angels to preserue vs. *Psal.* 103. 20.

Here to conclude this question, forget not to make this vse of this holy doctrine. First learn by the excellencie of these holy creatures,

creatures, the great glory of their creator. Secondly, learne by their loue to conceiue rightly of the infinit loue of thy God towardes thee. Thirdly, remember seeing they be but our fellow-seruants they must not be adored. Fourthly, consider often how much thou art bound to bee thankefull for this blessed protection. Fifthly, learne humilitie by their examples, they take vp poore *Lazarus* in their armes, and poore sinners often. Lastly, let thy behauiour be comely with all reuerence, in thy secret chambers, and priuate affaires, because of their presence. And so much for this question.

The vse of the doctrine going before. *Reu.* 19.22.

Verse 13.

Thou shalt walke vpon the fierce lion, and the aspe, thou shalt treade vpon the young lyon and the dragon.

THis verse againe containeth a consequent of an antecedent set downe in the last verse aforegoing. And here he doth amplifie what he spake before of the Pestilence: well, I said the pestilence was like

the snare of a hunter, like an arrow, &c. I say yet further, let it be as fierce as a lyon, as venemous as an aspe, as terrible as a dragon, yet if thou canst beleeue in Iesus Christ, and repose thy selfe in the prouidence of the Almightie, in the Almightie, and watchfully walke in thy waies, it shall goe well with thee.

This reason is thus formed.

Such as haue the holy Angels to preserue them, may walke safely amongst lyons and aspes, and pestiferous euils, such as the Pestilence is.

But thou that beleeuest in the Almightie, thou that watchfully walkest in thy wayes, thou hast the holy Angels to preserue thee.

Wherefore thou shalt be preserued in the Pestilence.

Here we may well vnderstand, first generally, by lyons, and aspes, and dragons, all the great dangers, secret and open euils, of this present life.

Note here for instruction and comfort, what

what the life is of Gods Saintes on earth. Assoone as thou hast giuen vp thy name to Iesus Christ, there wil bend themselues against thee, and beset thee, all the wicked spirits that can flie vpon thee, and all the euil men of this world will vow thy destruction, and like dragons, lyons, & aspes will these euer bestir themselues to poyson thee, to sting thee, & teare thee in peeces. The condition of Gods children in this world.

But be no whit dismaied, this was and is the condition of all thy bretheren, and remember there are more, better, stronger, and mightier, with thee then against thee, which thing thou mightest visibly discerne if thine eyes were opened. But we walke, and liue by faith.

Againe, I am of iudgement that the Psalmist doth here also in other termes laie before vs the plague, and the great danger therof, as touching this mortal life. For like as before, he calles the pestilence tropically: 1. The snare of the hunter: 2. the feare of the night: 3. the arrow that flieth by day: 4. the reward of the wicked: so here, 5. he calles the same euil, a fierce lyon, 6. a venimous aspe: 7. a yoong lyon, and lastly a terrible dragon.

Firſt let vs ſee wherefore the plague is compared to a lyon.

1 FIrſt becauſe of the rauenous crueltie of this beaſt, ſhe teareth all our beaſts in peeces, eſpecially then, when ſhee hath young: the ſhe lion ſpareth (as they ſay) no pray, euen ſo the peſtilẽce ſpareth no ſorts of men.

2 For the inuincible ſtrength of this beaſt, there is none comparable vnto the lion. Euen ſo the peſtilence of all other diſeaſes is moſt ſtrong & deadly, & brings downe to the earth as well the ſtrongeſt as the weakeſt.

Plin. 8. lib. nat. h. c. 15

3 The lion is a beaſt of a moſt hotte and fierie nature: euen ſo the plague; for the infected complaine much of their extreame burning.

Secondly, hee compareth the Peſtilence to the aſpe.

WHere the aſpe biteth, his wounds be not great. But (like as they ſay) to the prickes of pins or needles, but

but there followeth his bitings, ſtrange effects: for ſuch as the aſpe biteth are ſmitten with a numneſſe throughout all parts, and there followeth a wonderfull coldneſſe, continuall gaſping, heauineſſe in the head, and after all this a deadly ſleepe. There be diuers kindes of theſe ſerpents: Some breede dimneſſe in the eyes, paine of the heart, ſwelling in the face, and deafeneſſe in the eares: ſome bring preſent death, and ſome kill within three houres ſpace. Wee haue here then, not an vnfit compariſon, conſidering what like dangerous effectes the aſpe and the plague breed in the bodies of men. Some by the Hebrue * word here vſed vnderſtand the Baſiliſco or Cockatrice. There is no creeping thing can abide the leaſt hiſſing of this venemous worme. Such as be bitten by this beaſt, are tormented with extreame heate and burning in their bodies, the falling of the haire followeth, and preſent death not long after. And ſome ſay, it is death alſo to ſee it, or to heare the hiſſing of it. Surely, there are ſome ſuch like ſymptomes to bee found in the Peſtilence: and the Phiſitions counſell vs not

Plin.h.n. lib.8.c,15. 16.23.

**Peten.*

to eie them greatlie which are infected: But I thinke our sinfull feares bring manie euils vpon vs, which otherwise might well be auoided.

Thirdlie, hee compareth the plague to the Dragon.

Lib. 8. n. h. c. 15. THis beast (saith *Plinie*, and other natu-rall writers) doth not cast forth poi-son, but killeth by violence, and tearing in peeces, as the lions do. For these beastes haue great sharpe teeth, like wilde sowes, with which they crush and rend in peeces any thing. The Pestilence is compared to this beast by the Psalmist, and by a man of wonderfull experience and sight in naturals, because they are alike dangerous, terrible, and of like poison and qualities together.

Galen.

THE 6. LECTVRE.

Verse 14.

*Because he * loueth me, therefore will I deliuer him. I will exalt him, because hee hath knowne my name.*

*Dependeth vpon me, or embraceth me.

Now

NOw the Lord himſelfe ſpeaketh and confirmeth, as it were to the conſcience by his good ſpirit, all that his Prophet hath hitherto ſpokē both of Gods promiſes and of his owne experience: for it is but a ſmall comfort onely to heare the experience of other men, the ſweete promiſes of the Lord, in the outward ears, vnleſſe the holy ſpirit ſpeake alſo effectually vnto the heart & conſcience. But here obſerue how firſt the Lord will haue vs to attend vnto the experience of his Saints, and the miniſtrie of his word before hee adde his owne effectuall working. The 4. part. Note.

The reaſon is thus framed.

He that knoweth my name, and dependeth vpon me, and ſo reſteth in my ſhadow, &c. ſhall be kept and comforted in the peſtilence.

But thou knoweſt me and loueſt me, &c. wherfore I ſhall preſerue and comfort thee in this Peſtilence.

HEre learn how greatly God loueth, fauoureth, and deliteth in ſuch as know him, and hang vpon him, as vpon their al-

Luk. 12. 32. mightie father in trouble. *Feare not little flocke*, saith our blessed Sauiour, *it is thy fathers will to giue thee a kingdome*: hee that will giue the greater, will assuredly giue the lesse: Thy father will giue thee a Kingdome, therefore much more the transitorie benefites of this life. It is our fathers will to giue vs immortalitie in heauen: it is not to be doubted therefore, he careth for vs in a speciall manner in this mortalitie vpon earth.

The word *exalting* is a Metaphore, borrowed from their manner of protection in wars in elder times, they made their towers of defence, & their fortresses vpon high rocks, or high hilles, that they might haue the greater aduantages against their enemies. This then is the meaning of the 1. *Ioh.* 5. 18 holy spirit here. I will set thee aloft, so as thine enemies the wicked spirits shall not touch thee with any mortall wound.

By the name of God, hee vnderstandeth all the properties and proper adiuncts or attributes of God, whereby he is discerned in his word from all the creatures, most mightie, most iust, most prouident, most mercifull.

By

By knowing Gods name, hee meaneth both to know, and acknowledge, & confeſſe the care, the prouidence and mercie of God in his deliuerance, as Pſal. 16. God knoweth vs whē he acknowledgeth vs to be of his number, & we know Gods name, when by his good word and holy ſpirit, diſcerning the ſame, we diſtruſt in all other power, and acknowledge his hand only to be able and ready to ſaue vs, and deliuer vs.

Note here how the knowledge & loue of God, be inſeparable companions. He that loueth God, knoweth God, and is taught of God. As all ſpirituall graces, they are not of, nor by nature, but by grace, ſo likewiſe this knowledge ſpoken of in this place.

Ignoti nulla cupido. We do not deſire things vnknowen. *Mark.* 4. 11. *Matt.* 16.

Verſe. 15.

He calles vpon mee, and I will anſwere him, I am with him in troubles, I will deliuer him, and glorifie him.

With length of daves will I ſatisfie him, and ſhew him my ſaluation.

The

The Argument is thus set in forme.

Hee that knoweth me, loueth me, and cals vpon me in troubles: shal be heard, deliuered, and comforted, &c.

Thou art one of that number, which truely know me, loue me, and worship me in prayer: wherefore thou shalt bee heard and comforted.

HEre the Psalmist commends vnto vs another singular preseruatiue, which is prayer. To stirre vs vp vnto this holy exercise, there are added sundry most sweete and comfortable promises. First, God is ready to answere that man before described in afflictions. Secondly, God is with him in troubles. 3. God will deliuer him out of this danger. 4. God will bring him to honour and glory. 5. The Lorde will satisfie him with dayes and yeares. 6. He shall see the saluation of God.

First, here concerning prayer, note who it is that prayeth rightly & profitably, to be heard.

The

The ſame man that is ſaid the verſe before to know God, to loue him, and by faith to reſt vpon him, he ſhall call & ſhall be heard. Euery man cannot pray to bee heard, for the carnall man here can do nothing: for the faithfull ſay: *Wee know not how to pray as we ought, but the ſpirit it ſelfe maketh requeſts for vs with ſighes and grones which cannot be expreſſed.* In the Lawe two kindes of ſacrifices were reiected: the lame and the blinde ſacrifice. What ſacrifices muſt now bee offered? if wee aske the Apoſtle, hee will tell vs wee muſt offer vp our ſelues, and our ſpirituall ſeruice vnto GOD. If then we bee blinde or lame, all our ſeruice diſpleaſeth God. We be blind when we care not for the light of God: of ſuch it is written, *Prouerb.28 9. He that turneth away his eare from hearing of the Lord, his prayer is abhominable.* We be lame when any proud ſin raignes ouer vs without repentance: and of ſuch the Lord ſaith, *Prouer.21.27. The ſacrifice of the wicked is an abhomination vnto God.* Theſe men be fooles (ſaith the Pſalmiſt) and pray not at all, verſe 4. the ſame ſaith the Preacher, and willeth them

Rom.8. 26.

Mal.1.

Rom.12.1.

And yet few ſo blind and ſo wicked, but they ſay they can pray.

Pſal.141.

Eccleſ.4. 17.

to

to hearkē vnto God ſpeaking, before they preſume to open their mouthes before him, rude & vntaught, not knowing how and what to ſpeake.

2 He that will pray muſt firſt beleeue (ſaith the Apoſtle) *How can they call vpon him in whom they do not beleeue?* And *Iames* addeth: He muſt be a righteous man.

Rom. 10. 14.
Iames 5.

And yet theſe holy ones cannot alway pray, for how oftē come they to the Lords gate, and yet haue the repulſe? how often mourneth and roareth the holy man of God, *Dauid*, and cannot be heard? And the Church cryeth after Chriſt mightily, and for a long time cannot finde him.

Pſal 22. 1. 2.
Cant. 5. 4. 5 6.

The Pſalmiſt ſeemeth to giue a reaſon of this, when he ſaith, *If I* * *regard wickedneſſe in my heart, the Lord will not heare me.* A third thing required in prayer, is a feeling of our wants.

Pſal. 66. 18.

*If I delight in wickednes.

A fourth point, is an earneſt deſire to obtaine that we aske, as the widdow. *Luke* 18. 1 2. And a fift point, not to waxe faint *in prayer.*

Now for the vſe and practiſe of this holy preſeruatiue, according to the charge of God, *Call vpon me in the day of trouble, &c.*

The

The holy men of God haue euer vsed it in the elder Churches. *Hezekiah* being smitte̅ with the pestilence, first it is said, *He turned his face to the wall.* 2. he power forth his prayer. *O Lord remember now, I haue laboured to walke vprightly, and with a sound heart before thee.* 3. It is saide, *hee wept sore:* 4. I haue heard thy prayer and seene thy teares. 5. He receiued this comfortable answere, *Behold, I heale thee. Dauid,* in like manner when hee was smitten with the plague, he crieth to God, saying; Lord thine arrowes are light vpon mee, and thine hand lieth vpon me: and so continueth amplifying & shewing the greatnesse of his euils: and then he concludeth no doubt, hauing receiued comfort: verse 15. *On thee, O Lorde, do I wayt, thou wilt heare me my Lord my God.* And *Iob* wept much and prayed, and vsed, the mother of all good learning often, a sweete and comfortable meditation with prayer let all the faithfull flye to this; Christ spends nights in this exercise, so the faithfull in the *Act.* 2. 4. 13. 14. and *Paul* in all his Epistles. *Psal.* 38. 2

Some good Interpreters so iudge.

And I will heare him.

Here

1. Promise. Here is the first promise, which is added vnto this precious preseruatiue of prayer. But doth not *God* heare and see alwayes? Answer. That is true: but by hearing in this place is meant, to like and to grant his petitions, as else where often. *Dauid* in the end of many Psalmes, addeth that *God* hath heard him, and granted his request: not that the Lorde did not heare from the beginning, but now in the ende he feeleth an answere in his soule, that *God* hath granted his desire. As *Psal.6.9. The Lord hath heard my petition.66.18.19. God hath heard me, and considered the voyce of my prayer.* Where note two things, if we desire to be heard, first that we haue a feeling of our wants, as here in troubles. 2. That we cry mightily, and continue, & God in the end wil heare vs, as he did *Dauid*, in the end alwayes, and after much crying.

Obiection.

I will be with him in troubles. This is the 2. promise. Some man will thinke this no special promise, for that *God* is both by his essence infinit (filling heauen and earth) & by his prouidence, watchfull, present and carefull ouer all and euery one of the creatures in heauen and earth. And yet further,

further, is hee not with his beloued children alwayes in a more speciall manner, by his spirite of sanctification and comfort, effectuallie also working by the death and resurrection of Iesus Christ to make them new creatures? All this is true, both of the generall prouidence of God, and of his speciall working and grace in the Saints. But yet they are not alwayes alike comforted. For the Lorde doth otherwhiles more graciously shew himselfe at one time then another. For may not the King to those of his housholde more louingly shew his countenance at one time then another, and frowne at other times vpon them, and yet they bee his seruants? So is it with Christ and his members. The righteous soules of the faithfull sometimes eate and drinke, and feast with Christ: yet at other times, they try much, they aske many watchmen for him, and seeke him with much sweating before they can find him.

Gal.6.14 15.16.

Reu.5.20. Cant.5.5. 6.7.8.

And that the Lord Iesus doth more familiarly shew his face, and communicate his graces vnto his Saintes in troubles and in their grieuances: the experience

ence of Gods people in al ages can testifie: and this we haue before partly vouched. *Dauid* cryeth: *Hide not away thy face from me, for I am in trouble, and they cryed to the Lord in their trouble, and hee deliuered them out of their distresse: O, that men would therfore prayse the Lord.* Master *Philpot* sayth, to Lady *Vane*. Belieue me (dear Lady) *there is no such ioy in the world, as the people of Christ, haue vnder the crosse.* These holy ones haue often many desertions, and yet in the midst of their agonies, Christ will suddenly shine foorth as bright as the Sun after a cloudie blacke tempest, as in Maister *Glouers* storie appeares and many others. And this blessed presence wee speake of, make so many of Gods people so constantly and so cheerefully to offer vp themselues a liuing sacrifice, to bee rosted, and tormented with fire in Smithfield, and many other parts of the world.

Psal. 69. 17.

Psal. 107. *vers.* 6. 13 19. 28.

Act. and M. in M. Philpots *letters.*

2. *Cor.* 12. 9. 10.

Act. & M

6. Question.

What wonderful communion there is between Christ and his holy members, best knowen to his people in afflictions.

Cant.

Cant. 2. 16. My welbeloued is mine, and I am his. *verſe* 15. I will bee with him in trouble.

FIrſt, let vs here conſider in what manner the holy Scripture ſpeaketh of this great communion and fellowſhip between Chriſt & his members: Thus *Iohn* writeth of it, firſt in his Epiſtle. *That I ſay which we haue ſeene and heard, declare we vnt o you, that ye may haue fellowſhip with vs, and that our fellowſhip alſo may bee with the father and his ſonne Ieſus Chriſt.* 2. *Iohn.* 1. 3. Againe in his Goſpel moſt comfortably on this manner: *I pray not for theſe alone, but for the alſo which ſhall beleeue in me through their word, that they all may bee one, as thou O Father art in mee and I in thee, euen that they all may be one in vs, that the world may beleeue that thou haſt ſent me: and the glorie that thou gaueſt mee, I haue giuen them, that they may be one as wee are one, I in them and they in me, that they may bee made perfect in one, and that the world may know that thou haſt ſent mee, and haſt loued them as thou haſt loued mee.* *Iohn.* 17. 20. And the Apoſtle ſpeaketh of this communion when hee ſaith; *Temp-*

your selues whether you be in the faith? do ye not know that Iesus Christ is in you, except ye be reprobates? Because this blessed vnion, communion, and fellowship is spirituall and misticall, the holy Scriptures do striue to helpe our weakenesse, to conceiue rightly the trueth of it by sundry Metaphors and borowed speeches, as *Iohn* in the sweet parable of the vine and vine branches: in which place the whole comparison (if we make supply out of other places) standeth vpon sundry most familiar similitudes, as to expresse the singular loue and care of God ouer his people, and the effectuall power of the Ministerie of his holy word working in them: so to instruct vs of the vnseparable vnion betweene Christ and his holy members. 1. The heauenly Father, is compared to the husband-man. 2. The ministers, vnto the husbandmans laborers. 3. The people and the Church of God, vnto the vineyard, or husbandry. 4. Christ and his members vnto the vine and vine branch. 5. The spirituall vnion, life and growth of the faithfull in Christ, vnto the naturall coniunction, life and growth of the naturall vine and her branches.

2. *Cor.* 13 4.

A parable is a speech comparing like things together, to stirre vp affection to illustrate any doubt, and to shew the effectuall working of any thing by most familiar and best known similitudes.

1. *Cor.* 2. 9. &c. 5.

branches. 6. Lastly, as the husbandman on earth loueth, careth for, and purgeth his vine with his handes and instruments, his corne fieldes, &c. so the heauenly father loueth, and purgeth his Church and his people by his Spirit, word, and sacraments. &c. And like as wise Princes commit their sonnes to the custodie and instruction of wise and faithfull men, so the heauenly Father commendeth the education of his children to his holy labourers, and by their Ministrie hee prepareth such on earth, as he purposeth to aduance to the kingdome of his glory, to be fellow heires with Iesus Christ in heauen.

Againe, all that heauenly and most sweet parable, the song of *Salomon*, tendeth principally to expresse this inspeakeable communion: comparing it often vnto the holy vnion which is betweene man and wife, in that mariage which is in the Lord: and so doth the Apostle: and concludeth *that wee are members of his body, of his flesh, and of his bones.*

3 And this firme coniunction which in this mysticall body is againe notably laid before vs, by the similitude of the na-

turall body and the essentiall parts of the same. 1.Cor.12. 12.13.14.15.16.

Thus when we see by these few places how the holy spirit doth demonstrate vnto vs a most certaine and reall coniunction and communion betwixt Christ and all the faithfull heere on earth. And yet heere is no corporall commixtion of our soules with his, or any coniunction of natures, neither is this a bare consent of mindes onely, but an inspeakeable coniunction is effected by meanes of the worde of reconciliation without, and the holy spirit of Christ within working effectually: almightie in power to knit together things most farre distant, as one soule bindes head and feete together in one body. To be short, the Lord to bring his children to this high pitch of honour and dignitie, doth proceede with them in this manner as followeth.

First, the holy spirit singleth and seuereth them out of the world by the sound of his Gospel: *Iohn* 15.19. *I haue chosen you out of the world.* And receiueth them to his owne house and familie. *Ephe.* 2.18. 19. *Ye are no more strangers and forreners but*

but citizens with the Saints of the houshold of God. *Eph.* 2. 19.

The 2. effect is: Hee prepareth our hearts by faith to receiue Christ. And to this end. 1. he renueth the minde. 2. hee giueth an *vnderstanding heart.* Marc. 4. 10. 11. to receiue Christ by faith. *Ioh.* 1. 11. To renue the mind, his light dispelleth ignorance, & bringeth in that wōderful doctrine which *conuerteth the soule.* Psal. 19. 9. *Ier.* 15. 17. An vnderstanding heart or a feeling heart. *Mat.* 13. 15.

To renue the heart, 1. he softneth and humbleth it by the preaching of Gods law. *Ezech.* 11. 19. 20. 2. he causeth it with sighes and grones to confesse, Rom. 8. 26. *There is no good thing in my flesh.* 3. the heart hongreth after Christ, and his righteousnesse, Mat. 5. 6. 4. Lastly, he worketh in the heart that admirable worke of God, *Ioh.* 6. 29. Euen a pretious and victorious faith to receiue (as with a hād) Iesus Christ and his benefits. *Ioh.* 1. 12.

The 3. effect and worke of Gods spirit is, hee giueth them as a free gift vnto Christ. *Ioh.* 10. 27. 29. 24. And Christ vnto them againe in like maner. *Rom.* 8. 32. *Cat.* 16. *My welbeloued is mine, and I am his.*

The 4. effect. The holy spirit doth in

a moſt wonderfull and reall manner knit their ſoules and hearts vnto Chriſt, and Chriſt ento them againe: ſo that Chriſt become the head, and the beleeuer the liuely member of Chriſt. So as the branches haue not a more certaine ſap, life, and growth by the vine, then the true beleeuer hath life, grace, and growth in al good graces from Chriſt. *Ioh.* 15.1.2. For this cauſe the Apoſtle ſaith truly: *We are mibers of his body, of his fleſh, & of his bones.* Eph. 5.38.21

5 Fiftly, then Chriſt doth communicate vnto them, being thus vnited vnto him by the wonderfull worke of his ſpirit, all graces and bleſsings which concerne their euerlaſting ſaluation. 1. They are couered with his righteouſnes as with a golden robe, *Gal.* 2.27. They receiue by his ſpirit the precious vertue of his death, which hath a great efficacie to kill ſinne. *Rom.* 6.6. *Gal.* 6.15. and the vertue of his buriall to rot ſin, that ſo they may loath it as an vnſauerie carrion, being crucified and ſlaine in them: and the vertue of his reſurrection. *Phil.* 3.8.9. whereby they are made new creatures. *Gal* 6.15.16.

Iuſtification. Sanctification.

5 Becauſe of this communion wee are ſaid

ſaid to bee partakers of the diuine nature. And the beleeuer may ſpeake all this the Apoſtle ſpeaketh, in his owne perſon; *I am crucified with Christ, but I liue, yet not I any more, but Christ liueth in me, and in that I now liue in the flesh, I liue by faith in the ſonne of God, who hath loued me, and giuen himſelfe for me.* *Inſignis ſententia fideles extra ſe viuere: id eſt in Chriſto;* *A notable ſaying* (ſaith maiſter *Cal.*) *the faithfull liue without themſelues in Christ.* 2. *Pet.* 1. 4 *Gal.* 2. 20. *Iohn Cal. Com. in Gal. verſe* 2. 10.

6 Laſtly, when they are thus highly aduanced into the communion of the holy Trinitie, all the holy Angels and Saints of God: they ſtay not then in one ſtay, but they muſt haue their dayly confirmation by the ſaid word and ſpirit, that ſo they may haue a *holy growth vnto a perfect man, and vnto the meaſure of the age, of the full growth or fulneſſe of Christ.* 2. *Pet.* 3. 18. *Ephe.* 4. 13.

And this growth is ſignified vnto vs, by the growth and increaſe which is to be ſeene in the partes of any naturall body. *Ephe.* 4. 15. *Let vs follow the trueth in loue, and in all things grow vp to him, which is the head, that is Christ.* And againe, *Col.* 2. 19. *All the body furniſhed and knit togi-*

ther by ioynts and bands increaseth with the encreasing of God. Thus farre briefly of this holy communion.

The third promise; *And I will deliuer him.* The Lord will haue his childrē wade through afflictions, yea sometimes to bee smitten with the plague it selfe: but hee will deliuer them: that is, hee will restore him to health if that bee good for him, or else he wil change this miserable and transitorie life, with the happy and immortall life, which is best of all. *Blessed is the man whom God correcteth, therefore refuse not thou the chastising of the Almightie, for* Iob. 5.17. 18.19. *hee maketh the wound, and bindeth it vp; hee smiteth, and his hands make whole: he shall deliuer thee in sixe troubles, and in the seuenth the euill shall not touch thee.*

The fourth promise. *And I will bring him to honour.* It is not to bee doubted but God hath performed this promise alwayes to his children: whether wee vnderstand it of an earthly fauour or an heauenly, they which faile of this one, are sure notwithstanding of the other, and sometime of both, *Ioseph* and *Daniel* of both after great aduersitie; *Hezekias, Da-*

uid

aid and *Iob*, of both, after plagues and pestilentiall maladies. Yet *Lazarus* and many of his condition, wanting this vaine and transitory glory, haue receiued the greater measure of the heauenly.

Here againe, I do not thinke, but that he putteth vs in minde of the glory of our resurrection, and of our regeneration, where assuredly our glory begins. 2. *Cor.* 4. 18. which while wee consider (albeit afflictions for the present are greeuous) yet wee must be wonderfully cheared and comforted: for howsoeuer heere for a moment, our bodies bee subiect to many most grieuous and noysome diseases, for our correction and chasticement, and after to putrefaction: yet in the ende, they shall be filled with a wonderfull glory. *For they shall shine in the resurrection as the Sunne, and shall be like the Angels of God.* *Mat.* 13. 43

Whereas the wicked shall arise to a greater shame then if they were filled with all the sores and plagues of *Ægypt*. And therefore this promise much comforted *Iob*; for thus he speaketh of it in his great passions most chearefully: *I am sure that my Redeemer liueth, and he shall stand the last* *Dan.* 12. 5. *Iob.* 19. *verse* 25.

If Sathan be sent to torment the body, remember Iobes comfort.

last on the earth, and though after my skinne, wormes destroy this body; yet shall I see God in my flesh, whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reynes are consumed within mee.

The fifth promise. *With length of daies will I sanctifie him.* Here I iudge this promise, as that aforegoing, and the last which followeth, concerneth both the life present, and that which is to come. The faithfull then in that plague looked euery moment for death, and therefore they haue this promise to comfort them. An old age is promised as a blessing often to the godly, and they haue so accounted it. *Gen.*15.15.

1.*Tim.*4. 8.
*Prou.*5.1.2.
*Pro.*4.10.
* 25.8.
Canitie honesta, senio fatur.

Thou shal come to thy fathers in peace, and shalt be buried in a good old age. So *Gedeon is buried in a good age.* Iudges, 8.32. And *Dauid full of daies, riches, and honour.* 1.*Chron.* 29.28.

*Pro.*16.31. Age nor honour make men wise, but the spirit of God. *Iob.*32.8.9

Surely olde age, and gray haires is a Crowne of glory to the righteous and godly man. For thus the holy Spirit speaketh: *Age is a Crowne of glory, when it is found in the way of righteousnesse:*

reouſneſſe: but all things are turned into ſinne, and accurſed to the wicked and vngodly. *Com.* 5.

Againe, Gods children are more ſatiſfied here on earth with a fewe daies, then the wicked are with *Neſtors* yeares.

And concerning long dayes in heauen, there ſhall be dayes continually and no more nightes. The heauenly *Ieruſalem hath no neede of the Sunne, neither of the Moone to ſhine in it: for the glory of God doth light it: and the Lambe is the light of it.* *Reue.* 21. 23.

The 6. and laſt promiſe, *I will ſhewe him my ſaluation.*

This promiſe of all the reſt is moſt comfortable. And here two things muſt be conſidered. Firſt, who ſee their ſaluation, or to whome it is ſhewed. Secondly, where and when it is ſhewed vs, and ſeene by vs. For the firſt: not euery man can ſee into this myſterie, no not euery profeſſour of the Goſpell: firſt he muſt be, as he is deſcribed in this Pſalme, a faithfull man, a godly man, a righteous man, watchfull ouer his wayes, a deuout man, fearing God; the Lord doth aſſure 1 Who ſee their ſaluation.

ſuch

such in time by his good spirit, of their election, adoption, vocation, and euerlasting saluation. *Rom* 8.15. *Eph* 4 30. All the faithfull ought to striue daily in all religious feare, to come to the knowledge, and the full assurance by faith of their saluation. Secondly, if thou demandest when and where the faithfull see their saluation: I answere, that they see it both on earth and in heauen: first in earth they see it as in a glasse, two waies: first by faith when they see Christ, and haue the assurance of his benefits in their harts by the holy spirit: secondly, by feeling, when they feele the power and vertue of Christ working in them true mortificaton and sanctification of life. Again they see their saluation in heauen, when they come to the present possessiō of that crown which is purchased for them, then shall they no more see darkly: for *Iohn* saith; *We know that when he shall appeare, we shall bee like him, for we shall see him as he is: and be with him where he is*: *Io* 17 *V*. 24.

Psal.23.6.

2 *Cor*.3. 12.18. *Io*.8.56. *Heb*.11.1.

Eph 3 20. *Phil* 3.8. 10.19. 2.*Cor*.13. 4. *Gal*.6.14. 15.16.

1.*Io*.3.2.

Note here blinde Papists and Atheists till the Lord annoynt your eyes with his eye salue, you can neuer but doubt of your

saluа-

saluation, for he alone doth shew it, whom, and where, and when he will. To be short, this is a most soueraigne comfort for all Gods people, and euer hath bene in all paines and griefes of this present life, plagues, persecutions, and all euils whatsoeuer. *Iob* reioyceth in his miserie, saying: *I am sure my redeemer liueth, and I shall see him, &c.* Ch. 19.

The 7. Lectvre.

The seuenth Question.

Of the visitation of the sicke, which dutie must also be performed, by some chosen, faithfull, and discreet men in the Pestilence.

Iames 5. 14.

Is any sicke among you? let him send for the Elders, &c.

WE haue already shewed very cordiall and precious preseruatiues both against many euils, and specially against the Pestilence. And yet there is one more which is giuen vs of the Lord, no

no lesse profitable and effectuall then the rest. And this is that comfortable visitation of the sicke, which containeth medicines of wonderfull vertue, to be ministred by the righteous and religious Elders or holy Ministers, vnto Gods people: and by the wise & godly brethren one to an other in all their maladies.

In the visitation of the sicke, Iames *teacheth vs what the sicke or visited must doo.*

1 He must send for the Elders, verse. 14.
2 Acknowledge his sinnes, verse, 16.
3 He must beleeue, verse 15.
4 He must pray with them, verse 16.

Secondly, what the visitors must be.

1 The Elders, verse 14.
2 The Elders of the Church. verse 14.
3 Faithfull men, verse 15.
4 Righteous men, verse 16.
5 Zealous men.
6 Mercifull men.
7 Men of one accord.

Thirdly

Thirdly, what the visitors must do.

1 They must come to the house of mourning, verse 14.
2 They must teach and admonish the patient, verse 16.
3 They must striue in fasting and praier for him, verse 15.
4 They must pray in faith, verse 15.
5 They must perseuer and expect a blessing assuredly.

Is any sicke, let him send for the Elders.

1 HEre againe with *Iames* wee see that sicknes (as all afflictions of this life) is common to all the godly, with the wicked, poore & rich, strong and weake in faith, there is no excepuon nor priuiledge here to free any man.

2 S. *Iames* would haue the sicke man to shewe his faith & loue, by sending first of his own accord for the Elders of ỹ church to instruct him and to pray for him, and to comfort him: so the Elders seeing his desire, his loue & feare, shall be stirred vp in a

greater

greater affection and compassion towards him againe.

3 Wee must here note also wherefore the holy Ghost sends vs first to these spirituall Phisitions of the soule, before wee call for the other of the body, which must not be despised. And this hee doth, that these holy men may take a view of the spirituall causes of our euils, and labour to remoue them, for then our naturall griefs are both sooneſt holpen, & most soundly cured: so Christ begins his cure, *Mat. 9. 2.* by remouing first the spirituall causes, *Thy sinnes are forgiuen thee.* And surely this we finde daily true by our experience, that when phisicke cures without the Lord, as it were, the sores & plagues of their soules become more dangerous & incurable, for being nothing humbled, nor bettered by the Lords chasticements, they walke more boldly in their old sinnes when they recouer health then before.

2. *Chro.* 16. 10. 12.

Note.

Now let vs examine with all diligence, what speciall points S. *Iames* commendeth vnto vs concerning the visitation of the sicke.

First hee saith, the Elders must be sent for,

for: by these Elders, the holy spirit vnderstandeth else-where the holy Ministers chiefly, and with them the godly brethren which were their helpers in their ministrie and spirituall seruice vnto God and his church, men of knowledge, wisedome, experience, and godlinesse without rebuke.

Secondly, hee saith not one, but many Elders, not one Elder: for here in this spirituall seruice, as in many other corporall actions, that is true which the Preacher saith, *Two are better then one.* Againe, the loue, iudgement, experience, faith, feeling, and praier of many, must here be more effectuall and comfortable then of one. *Ecc. 4. 9.*

And yet here cases no doubt may oftē so fall out, as that some one most rare, most expert, and wise messengers of the Lord must be sought for, albeit as *Iob* speaketh, we shall hardly finde one such amongst a thousand. *Iob. 33. 23*

Thirdly, he addeth, they must be the Elders of the church, that is, such as are best knowne to thee: thine owne wise pastor, &c. which can best discerne al thy sores: or that minister which hath bene Gods most holy ordinance, either for thy conuersion, or confirmation.

Question.

BVt here now a question may bee demanded, whether the same Ministers of God which serue the Lord in their publike ministry, and come to the holy assemblies, are charged also in this place to attend vpon the visitatiō of the sicke in time of pestilence?

Answere.

*Ioach. Camerar. in synop. de peste Ewichius de peste.

TO this I answer with men * of iudgement, that it were very expedient, that at such times, there should be certaine speciall men chosen for this purpose, men knowne both for their ministery, godlinesse, and sinceritie of life; who should not neglect their dutie concerning eyther the soules or bodies of the faithfull, which they could performe, or cause any way to be done for their good.

Secondly, I answere, that I cannot see how the Pastor notwithstanding, can neglect any of his flocke (committed of the Lord vnto his charge) in any calamitie, or the

the peſtilence. For the Apoſtles charge is ſo general in my *iudgement, that it excludeth all exceptions of perſons, time, and ſickneſſe. *Any man may ſend in any ſickneſſe for the Elders of the Church.*

*Here I deſire to bee taught, by the godly learned, both how S. Iames muſt be vnderſtood, and how the ſicke of the plague may beſt be viſited.

But here let wiſe Chriſtians be carefull, as not to abuſe the loue of their kinsfolkes and friends, ſo to preferre the health of all the congregation, before their own, and ſo to ſtriue to content themſelues, with the preſence of ſuch as the magiſtrates haue ſelected and appointed for this purpoſe. This religious loue & care for the church was in *Beza*, who being ſicke himſelfe of the plague at Lauſanna, would not haue M. *Ioh. Caluin*, and *P. Viret* to come vnto him, when they offered freely, & moſt louingly to come & viſit him: becauſe (ſaith he) we muſt preferre the benefit of Gods Church, and the glorie of God, before our owne comforts, and the preſeruation of our owne life.

B. de peſte.

Fourthly, theſe men muſt be men of great loue, mercy & compaſſion: for this cauſe hee willeth vs to take the Elders of our Church, that is, ſuch louing, knowne, mercifull men, as can & will mourne with

vs, and for vs. *Psal* 41.1. *Blessed is hee that iudgeth wisely of the poore, the Lord shall deliuer him in time of trouble.* A notable example of this compassion is in *Iobs* friends: for first they came to comfort him; secondly, they wept greatly when they sawe him; thirdly, their great griefe is signified in renting of their cloathes; fourthly, their compassion, in sitting by him seuen dayes and seuen nights in silence. This is the time when Gods children must striue to shew their affection, and *brotherly kindnesse towards the Saints.*

Iob. 2. 12. 13.

2. *Pet.* 1. 7.

Fiftly, these holy Elders which visit the sicke must affect one thing, be of one minde, and of one accord: for the cries and praiers of such men be very strong, and can soonest and best preuaile with the Lord, according to his owne truth & holy promise. *Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my father, which is in heauen, for where two or three are gathered together in my name, there am I in the midst of them.* The truth of this promise is to be seene in the practise and praier of the holy Saints. The disciples

Rom. 15. 6.

Mat. 18. 19

ciples which were met togither, to pray for the good succesſe of the goſpel, for ſpirituall courage & boldneſſe in their miniſtry, for the cõfirmatiõ of their doctrine by ſignes & wonders. 1. it is ſaid of the whole multitude of thẽ which beleeued, & there prayed, *That they were of one heart & of one ſoule. Act.* 4. 31. 32. *They lift vp their voyces vnto God with one accord.* ver. ſe 24. 3. After prayer they obteined all that they asked. For it is ſaid: firſt that they were confirmed preſently with a myracle. *The place was ſhaken where they were aſſembled togither, and all were filled with the holy Ghoſt.* verſ. 31. 2. They receiued their ſecond requeſt, ſpirituall *boldneſſe & courage: for it is ſaid, they ſpake the word *of God boldly*, ver. 31. 3. Laſtly, the Goſpell was more glorified, & had a more free paſſage daily. And the day of Penticoſt, when they waited togither in praier for the gifts of the holy Ghoſt: *It is ſaid they were altogither with one accord in one place.* And the holy Diſciples which beleeued, they are ſaid, that in hearing the word in praier, they continued with one *accorde daily in the Temple.* Theſe Elders then of whom *Iames*

Omothumadon. *Act.* 2. 1. 4. 24. *Verſ.* 31. *Parreſia.* *Eph.* 6. 19. 1. *Chro.* 28 20. *Act.* 2. 1. *Act.* 1. 46.

speaketh, must be thus affected. Religious men, faithfull men, deuout men, righteous men, and such will not lightly iarre or disagree, but be most carefull to keepe the bandes of loue in holy peace and vnitie, with heart and minde affecting one thing, and bearing with them of weaker iudgement, till the Lord hath reuealed better things vnto them. These men thus hauing one heart and one mouth, may send forth such cries vnto the Lord, as shall be heard, and none other.

Phil. 3. 15. 16. *Ro.* 15. 16

Sixtly, S. *Iames* requireth that they be faithfull men, righteous men, and men of good feeling. They must haue faith, for otherwise they cannot pray, as wee haue before shewed: ver. 15. of that 19. Psalme: they must be righteous men, for otherwise they shall be reiected of God in this sacrifice which they offer. *Pro.* 21. 27. and the sicke can haue no comfort in them. And they must haue a good feeling of the wants of their brother, otherwise their praier will not worke and be effectuall: so the promise is to be vnderstood, the prayer of a righteous man auaileth much, which is working, and effectuall.

Verse. 15.

Seuenthly,

Seuenthly, they must instruct and admonish the patient, and by mutuall conference, so stirre him vp to open and reueale such sinnes and euils as most grieue his hart and conscience. They must know his passions, his life, his calling, his knowledge, his feare, his affections, his loue, and all his conuersation, and how long he hath knowne Iesus Christ.

Againe, here they must be wise to discerne, whether Sathan hath wounded him with any fiery dart, and so hath caused him to doubt of his election, vocation, faith, repentance, &c. They must be prouided of examples which may shewe him how that other of Gods children haue so bene smitten, & haue languished long, and yet at last were graciously restored. But nothing comparable to our owne experience. Here let them pray earnestly for the spirit of iudgement, for that Sathan hath many strange & inuisible delusions; and remember the prouerbe, *That a gracious speech heateth the passions of the soule. A word spoken in his place, is like apples of golde with pictures of siluer.* *Ephe. 6.* *Esai. 11. 2.* *Pro. 25. 11*

Eightly, Saint *Iames* requireth in the

Euchen tes pisteos. viſitors of the ſicke, verſe 15. *a praier of faith.* They muſt be perſwaded that all this ſacrifice and ſeruice which they offer vnto God in their ſupplications, &c. is accepted of God in Ieſus Chriſt, and ſhall returne from him a comfort for themſelues, and a bleſſing for their brother, according to his holy promiſe in *Cha. 5. 16.* this place. This *Iames* telleth vs, in the beginning of his Epiſtle, that if any will receiue any good from the Lord, let him aske in faith and wauer not: for he that prayeth effectually, muſt be perſwaded, his labour ſhall not be loſt, but *Mat. 21. 22* that the *Lord will conſider it. Pſalm. 66. 19.* this ſaith our Sauiour: *Whatſoeuer you aske in prayer, if you beleeue you ſhall receiue it.*

The father of a lunaticke, which was vexed alſo with an euill ſpirit, came to *Mat. 9.* Chriſt, and ſpake thus doubtfully: *If thou* *Verſe. 22.* *canſt do any thing helpe vs, and haue com-* *23. 24.* *paſſion on vs.* Chriſt anſwered: *If thou canſt beleeue, all things are poſſible to him that beleeueth: and ſtraightway the father of the child, crying with teares, ſaid: Lord I beleeue, helpe mine vnbeliefe.*

Argu-

Arguments to confirme their faith in this instant are these. 1. The patient is a brother and a professor of the Gospell, and therefore we must as feeling members cõsider his case our as own. 2. If heretofore he neuer gaue vp his name to Iesus Christ, now hee is desirous to doe it, as appeares and is signified by sending for the Elders, by confession of his sinnes, &c.

And thus both parts must striue that this prayer may be done in faith, and may be working effectuall.

Cyprian speaking how he and his brethren did much good in his time in the visitation of the sicke, saith, that they prospered according as they and the patient hath faith to speake vnto God. *Prout fides patientis adiuuat, aut gratia curantis aspirat.* 4 *Tract. de Idol. vanit.*

9 Saint *Iames* here requires also the humiliation and faith of the patient.

The holy Elders doing their enduour with all dilligence; the brother which is thus visited, must striue also to beleeue as all things generally concerning his saluation: so also so that this particular action of these holy men shall doe him

him good, as for the free pardon of his sinnes, so for bodilie health so far as shall be expedient for him. To this end the Apostle willeth the sicke man to confesse his sinnes, and the elders to prouoke him thereunto by their experience, verse. 16. *Confesse your sinnes one to another, and pray one for another*. Surelie the Lord Iesus in all his miraculous cures, euen requireth this faith in euerie one of his patiēts. Mat. 8. 10. To the good woman which had the issue of bloud he saith: *Daughter be of good comfort, thy faith hath made thee whole.* Matt. 9. 22. And so to all the rest, he asketh alwaies of their faith, and how they are perswaded of his grace, loue, power, and might to do them good. And this is it that *Cyprian* noteth, *prout fides patientis adiuuat: as the Patients faith helpeth vs, so we preuaile with God, in the visitation of the sicke.*

The 10. point and the last here to be remembred is, these men must haue zeale to persеuer and continue this holie exercise in abstinence add praier, admonition and instructiō, &c. For albeit the Lord heareth alwaies the praiers & supplications of his seruants in the beginning: notwith-

withſtanding hee ſheweth not alwaies anie full grant of them long after, becauſe he would haue his children more earneſtly to ſue vnto him, and to waite vpon him. So the Apoſtle chargeth that we perſeuere and continue in praier, waiting and expecting with patience a bleſſing from the Lord. And this our Sauiour teacheth vs ſweetly by a parable. And *Daniel* cõfirmeth it vnto vs by his owne practiſe and experience: for thus he ſaith: *At the ſame time I Daniel was in heauineſſe for 3. weekes of daies, I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I annoint my ſelfe at all, till three weekes of daies were fulfilled.* Here is a watchfull continuance in praier, faſting and humiliation for 21. daies, then he receiueth an anſwere, *Feare not Daniel, for from the firſt day, that thou diddeſt ſet thine heart to vnderſtand and to humble thy ſelfe before thy God, thy words were heard, and I am come for thy words.*

Kom. 12. 12. *Lnke.* 8. 1. *Dan.* 10. 2. 3. *Verſ.* 12. *Mat.* 2. 46. 47.

Thus we ſee that albeit the Lord heareth not at the firſt crie, yet he delighteth to ſee our humiliation, & will grant our requeſts in his good time and not faile vs.

And

And thus farre we haue seen howe the holy elders proceed in their spiritual cure. These rules being followed with wisedome and iudgement, I doubt not, the holy men of God haue, and may attaine great mercies & blessings in the due practise of them, in the visitation of the sicke people of God. And if this spirituall exercise be so comfortable and so profitable in common and vulgar diseases, which come of naturall causes onely: howe much more precious are they in greater plagues in any, as Saint *Iames* speaketh? and therefore in the pestilence it is so also, which is no doubt a mixt euill of naturall common knowen causes, and spirituall inuisible, and vnknowen as wee haue before shewed.

Here I would end, but that I must first answere two sorts of men, which oppose themselues against the comely and comfortable ordinance of the Lord. For some there are so hard hearted, and so voyde of all humanitie, that they will not haue this holy exercise to haue any place in time of pestilence. Again, there are others so void of al good iudgment, which without

out all difference or reſpect of time, perſons or place, frequent all houſes, without any feare of contagion or infection, and exclaime mightily againſt all departure or going aſide from the peſtilence. For the firſt ſort, I commend vnto them theſe holy rules following. 1. they muſt ſummon theſelues vnto the iudgement ſeat of God, and looke on the plague as on the meſſenger of Gods wrath, which cannot be auoided with change of places, but by repentance and amendment of life, &c.

2 Let no man go aſide, nor tarry with a doubtful conſcience, but when as he ſhal haue learned out of the word of GOD what his dutie is, that commending himſelfe to God, he may continue conſtantly therein.

3 Let no man depart a haires bredth, for feare of death, frō the duties of humanitie, nor breake any of the bondes of loue, which are many as betweene man and wife, betweene parents and children, maiſters and ſeruants, betweene kindred, betweene chriſtians, neigbours & friends: For if wee breake theſe bonds, I ſee not howe humane ſocieties may continue.

And

And here when the Lord shall change the life of anie of thy good friends, be not cast downe, as they which are without hope: But remember *Cyprians* words: *Nõ amittimus nostros, sed tantum premittimus: We haue not lost our good friends, but we haue onely sent them before vs.*

4 Let not him that is bound to anie ciuill office depart, for such are bound, by the lawes of christian and godlie pollicie in euerie common wealth to attend vpon their calling, function and place in their owne citie.

5 Lastly, the Pastors and elders (as here *Iames* speaketh) may not depart, for how then shall the sicke be visited and comforted; which thing seemeth here to be commaunded & commended by the holie Apostle vnto them.

The second sort make many obiectiõs which may be thus answered. First they say, Gods decree is vnchangeable: Frgo it is in vain to depart or to goe anie thing aside, for no mã can escape his decree, and so death when he sends it. 1. *Ob.*

This argument is not good: for Gods decree doth not take away ordinarie and lawfull

lawfull meanes to saue life: no not When a man hath receiued an answere from God to prolong his life: as in S. *Paule*, who was told of the Lord, he should goe to Rome, and yet the Apostle neglecteth no means of Gods prouidence to bring him thither. Act. 27. 14 3.

Thus a heathē spaketh, Tam fatale est medicum adhibere quam conualescere. De fato.

Againe they say: Such as flie from death loue not God, for death is the way to him.

2. *obiect.*

Yet againe looke on *Paules* example: he greatlie desired to be with Christ. Phil. 1. 21. 24.

And yet for his brethrens sake, Rom. 9. 3. and Gods glorie, he would not giue vp his life to the enemies handes when they thirsted so much for his bloud. act. 25 11. And he giueth God great thankes for his deliuerence. 2. Cor. 1. 5. 11.

They say the pestilence is an especiall messenger sent from God, and therefore we must quietlie abide it. So warres and famin. And yet *Abraham, Isaac, and Iacob*, flee and depart to those places where they might best be relieued.

3. *obiect.*

They say we haue no christian example for this departure. This is no good argu.

4. *obiect.*

argument. Is it not apparant in holy scripture what euery one hath done? and wee know that in many things, the generall rules of doctrine are sufficient to determine those things whereof wee haue no commaundement, nor any paricular example. They say, *Dauid* fled not the plague. That was a short time, and whither should he flee, seeing that pestilence was spread all ouer the land. 2. *Sam.* 24.

5. *Obiect.*

6. *Obiect.* The chirstians in Alexandria being amōg the heathens, without all difference or respect of persons, time, or place, did performe all duties of humanitie and charitie in visiting and comforting the liuing, and burying the dead Pagans: *ergo*, much more should we do this among the Christians. I answere, such Christian constancie, and mercifull humanitie is to be praysed and followed, so that a generall rule be not made of it: For *Eusebius*, doth not say that euery one did so, but that very many of the Christians did so.

If any desire to know more of this, read Beza of the pestilence.

Lib. 7. *ca.* 10.

An

An admonitiō concerning the vſe of phiſicke, and all naturall helpes *which the Lord may bleſſe for our good, as in other maladies, ſo in the peſtilence.*

SAint *Iames* addeth, that after the former ſpiritual comforts, the Elders of his time *did annoint the ſick with oile in the name of the Lord:* euen as our Sauiour had before appointed, and his Diſciples practiſed in their miraculous cures. *Marc.6.*

This gift of healing the Apoſtle ſpeaketh of, 1. *Cor.* 12.30. ſhewing it to be a peculiar gift: *are all doers of myracles? haue all the gifies of healing?* And it ceaſed in the Church, when the Goſpell was ſufficiently confirmed with myracles, euen anon after the Apoſtles, Prophets, and Euangeliſts had finiſhed and ended their

worke, and when their time was expired.

Now then the gift ceasing: it is madnesse to retaine still the signe which went with the gift, that is, this annointing or aneiling, and more madnesse to make a Sacrament of it, as Antichrist hath done, and most extreme madnes to giue it vnto them onelie which are a dying, which was wont to be giuen to such as did recouer health againe. Wherefore as the holie visitors then did first vse their spirituall exercise, which is left for vs to practise, and next this extraordinarie gift and meanes of healing: so let vs carefully and wisely heere call for in the second place the learned phisition, the comfortable and ordinary meanes which God hath left vnto vs in nature as long as the worlde endureth. This order that holie writer, the godly Preacher commendeth vnto vs in these wordes. *My sonne faile not in thy sickneſſe, but pray vnto the Lord and he will make thee whole: leaue off from sinne, and order thine hands aright, &c. and cleanse thine heart from all wickednesse, &c. Then giue place to the Phisition, for the Lord hath created him, let him not go from thee, for thou hast*

Eccle. 38. 9 10. 11. 12.

Eccles. 38. 9. 10. 11. 12.

haſt neede of him: the houre may come that their enterpriſes may haue good ſucceſſe, for he alſo ſhall pray vnto the Lord, that he would proſper that which is giuen for the prolonging of life. Whereas ſome obiect that in the peſtilence naturall remedies of phiſicke cannot benefite vs, becauſe the cauſes here cannot be found or ſeene in nature: I anſwere with M. B. If there come into the peſtilence no naturall cauſes, then theſe whome the plague hath infected, cannot doubtleſſe ſo much as be eaſed, much leſſe be healed by naturall remedies. But this ſecõd to be very falſe, experience & common ſenſe do daily tell vs. Wherefore I affirme, that naturall remedies muſt not be neglected.

Againe, whereas others doe obiect, that phiſicke heere often is ſeene to haue but ſmall good ſucceſſe: I anſwere, that we muſt not ſay of naturall preſeruatiues, that becauſe they doe not benefite one or two, or three: therefore they cannot helpe any at all. It is a badde concluſion: for conſider that God doth gouerne naturall cauſes and their effects as it pleaſeth him, and bleſſeth them to whom hee will,

where and when he will.

And hence it commeth, that the infection toucheth not euerie one that is in daunger of it, neither is it deadly to euerie one that is infected.

Others yet more fondly disputeagainst naturall remedies in this sickneſſe: and they saie that God hath here a more speciall prouidence, and he will smite whom he will to death, and therefore all remedies are to small purpose. These men againe want iudgement.

I answere, that the Lord no doubt, when he sent a famine into Egypt, and the regions there-about, he determined who should die in that scarcitie: yet for all this, ceaseth not *Ioseph* with most wise counsell, to prouide for the Egyptians, and *Iacob* for his familie. The like did *Paul* in the sea with the Marriners, when hee had receiued an answere hee should come to Rome safely: as is before shewed.

And Christ knew his time, and yet he went aside often from the enemies hand till his houre came, vsing the ordinarie meanes

meanes for his preſeruation.

And that no man may ſtand ſtifly in his owne raſh iudgement; *Quid Temeritate fortius?* ſaith *Tullie*; *What ſo foole hardie, or ſo violent, as raſh and haſtie ſpirits?* 1 Denature deorum.

Heare what that learned Father of bleſſed memorie, Maiſter *Luther* ſaith of this matter in his Treatiſe of the peſtilence, tranſlated out of Dutch into Latine, and in Engliſh thus much:

God hath created phiſicke, and giuen vs a minde and reaſon, that euerie man ſhould haue a care of his owne bodie for health and life: whoſoeuer will not vſe theſe, when as without the hurt of his neighbour hee may, the ſame man betraieth his owne life, and there lacketh little, but that before God he is made a murtherer: for by the ſame reaſon hee may deſpiſe meate and drinke, rayment and houſing, and truſting too much vnto his faith, ſaie if God will, hee can preſerue me without all theſe thinges: then the which follie, this is yet greater, that hee whiche after this ſorte, caſteth off the care Of the plague in Wittenberge. *Ann.* 1527

of his bodie, he may hurt and infect others also, and so through his negligence he may purchase the blame of a murderer.

Some men doe indeed as foolish men doe in a common firing, which will not come and helpe the citie, but let the fire alone, that the whole citie might be burned: namelie vpon this trust, doubtlesse, if God will, he can without water quench the fire.

But friend, thou oughtest in no wise so to deale: Nay, it is vnlawfull and shamefull which thou perswadest thy selfe: but rather vse remedies and medicines, and doo whatsoeuer anie way may helpe: perfume thine house, orchard or streete: flie the infested places, and so behaue thy selfe as one willing to quench and not to maintaine this open fire.

Againe, it followeth in the same treatise. *If Sathan by the will of God, either by himselfe or his Ministers, hath wrought vs this deadlie infection: I on the other side before all things will pray vnto God, that of his mercie he will take away the same from vs: then I will put to my simple helping hand, both by perfuming*

and

and clensing of the ayre, by vsing of medicines, and also in shunning the infection, where my presence is not necessarie. Lest I might seeme my selfe to haue neglected some thing, or to be cause of death vnto other, who through my negligence may take harme. But if God neuertheless will haue me visited with this sickenesse, or call me out of this world vnto his kingdome, yet I haue done but that which was my dutie, neither haue I offended in any thing, either against my selfe or my neighbour, but vvhere my seruice is needfull, there I will let passe nothing of all things which either can or ought to be done of me. Behold this is that godly faith indeed which doth nothing rashly, neither tempteth God in any thing. Note.

Thus thē I conclude, when thou shalt haue wisely considered and discerned the causes of the pestilence: then turn to God (as the Prophet biddeth) with all thine heart, with fasting, with weeping, & with mourning, and flie aloft by faith into the secret place, almightie shadow, & blessed protection of the Lord, and there rest patiētly as vnder his holy wings, euer praying for the increase of faith and patience, that thou maist quietly wayt and depend *Ioel* 2.12. Conclusion.

vpon God, and for a good conscience, that so thou maist auoyde false, fooliſh, vaine, and wicked feares, and cheerfully ſtanding in thy place: and carefully call for the protection of the mightie, bleſſed and holie Angels, & for the communion and preſence of Ieſus Chriſt: ſo ſhalt thou chaſe far away from thee the wicked and vncleane ſpirits which are ſent of God to poyſen and to deſtroy men with the peſtilence.

And laſtly, when thou haſt vſed al the meanes before ſhewed, for thy ſpirituall helpe and comfort, thou muſt neglect no ordinance nor helpe of God in nature, both for thy cure and preſeruation. The wicked indeed inuert & peruert this order, as did *Aſa*, and therefore no maruell if they receiue often a curſe in ſteed of a bleſſing; for if phiſicke giue them health of body, their ſoules notwithſtanding are neuer cured, or made any better by their chaſticements: but they daily gather more ſtrength to commit ſin with greater boldneſſe.

1. Ch. 6. 12.

MAI-

MAISTER GREENE-HAMS PRAYER.

God moſt mighty, glorious and righteous: O Father moſt louing, gracious, and merciful, which keepeſt couenant and mercie in Ieſus Chriſt; for all thoſe which receiuing the firſt fruites of thy holy ſpirit, walke before thee in vprightneſſe of their heart: we thy vnworthy children come vnto thee in the name of thy onely begotten ſonne Ieſus Chriſt our Lord: beſeeching thee to renue and encreaſe thy holy ſpirit in vs, and to purifie our hearts more and more by faith, that we may haue a clearer ſight, and a ſurer perſwaſion of thy fatherly goodneſſe vnto vs, and that we may more readily perform our dutifull obedience vnto thee.

For

For we do acknowledge & confeſſe vnto thy ſacred Maieſtie, that wee haue yet neuer hitherto worthily eſtemed thy mercies towards vs, nor ſufficiently expreſſed the fruites of our bounden dutie towards thee: but that ſtil we remaine ignorant, and forgetfull of many good things, which wee ought, and might know. And we confeſſe Lord, we are ſlack vnto thoſe things which thy holy ſpirit offereth to our mindes, vnapt to do them, ſoone weary of wel-doing; and wherein we pleaſe thee ſomething, we pleaſe our ſelues too much. Moreouer we likewiſe confeſſe, that we are ignorant of many euill things, that we haue done, doo, or may doo: forgetfull of diuers things, which ſometime we haue had knowledge and remorce of. And now the thinges which come to our remembrance, and are in our ſight, do not appeare to be ſo ſinfull in any meaſure as they are, and ought of vs to be regarded. Yea we are beguiled or euer we are aware with our preſent corruptions, and they cleaue ſo faſt vnto vs, that wee can hardly leaue them, but moſt hardly be brought to true repentance of them. We beſeech therfore thy ſacred Maieſtie,

ieſtie, to worke in vs by thy holy ſpirit, a wiſe and carefull ſearching out of and into our ſinnes, that by thy lawe wee may be conuinced of them, awakened by thy threatnings, rebuked for them by thy iudgements, executed vpon the wicked, and exerciſed towarde thy children, ſeruants, and friends, that ſo we may feare and tremble for them. And by the ſerious premeditation of the vncertaine houre, of a moſt certaine death, of the day of thy generall, ineuitable, and dreadfull iudgement, of the horrible & euerlaſting paines of the wicked in the helles, and their loſſe of the ineſtimable ioyes of the heauens, ſtirre vp our dead heartes to ſeeke thee O Father in thy Chriſt, and thy ſonne our Lorde and Sauiour in the Goſpell. And finally, wee pray that wee may be euen confounded in our ſelues, by the fruitfull remembrance of thy bleſſed ſufferings, the moſt precious bloud-ſheading and death of our Lorde Ieſus Chriſt, that ſo wee may bee humbled after that manner and meaſure thy children ſhould bee; beſeeching thee, that wee may ſo afore-

aforehand accuſe our ſelues before thy bleſſed Maieſtie, that our aduerſarie may haue no power hereafter to accuſe vs, ſo iudge our ſelues, that we be not iudged by thee: ſo with ſhame, ſorrow, feare, & trembling, acknowledge the vileneſſe of our ſinnes wholely before the throne of thy iuſtice, that wee finde it to be a throne of grace and mercie vnto vs in Ieſus Chriſt our Lord.

Now O Lord, the ſearcher of the hearts and reynes, thou knowing this to be the humble and ſingle deſire of our hearts, we flye vnto thee for refuge, beſeeching thee by thy holy ſpirit to worke in vs a clearer ſight of the wiſedome of our Lord Ieſus Chriſt, whereby our mindes may be further cleared from blindnes, and we haue a clearer ſight of the whole miſterie of our ſaluation in him; and graunt vs God a fuller perſwaſion of the diſcharge of all our ſinnes in his death, and of the imputation of his righteouſneſſe vnto vs, in his reſurrection: that the guiltineſſe of our conſcience may daily more and more goe away from vs, and peace of the ſame be confirmed in vs; eſpecially in the time of our temp-

temptation and trouble, the day of our death, and the houre of iudgement. And next (moſt mercifull Father) graunt vs a more powerfell experience of his death, killing ſinne in vs, and of his reſurrection, raiſing vs vp vnto a new life, that daily we may be leſſe ſinfull, and more holy, righteous, and ſober in this preſent life: that ſo alſo wee may haue a more ſure and ſtedfaſt hope in his redemption, and may more ſtrongly reſiſt the vanities of this world, in falſe pleaſures, profits, and glories: and more patiently endure all manner of miſeries of the ſame, which may befall vs, vntill his glorious appearing when he ſhal come to bee glorious in his Saintes, and made marüellous in all thoſe which beleeue in him, *Amen.*

Furthermore O Lord, whereas we are priuie to our ſelues, or it is knowne vnto others, or vnto thee, that thereby any ſinne or ſinnes more ſtrange in vs through our corrupt nature or cuſtome, or the temptatiõ of others, or of the tempter; we beſeech thee that there we may labour to finde the precious death of our Lord Ieſus Chriſt more powerfull in ſubduing the ſame: and

whereas

whereas through vnabilitie of nature, want of meanes, or grace, wee are weaker in any duties of well-doing, there wee may ſtriue to finde the vertue of his glorious reſurrection more effectuall in raiſing vs vp in meanes of life: ſo that our familiar corruptions being cured, and our ſpeciall infirmities beeing relieued, wee may be alſo endued, as with generall graces meete for all Chriſtians, ſo with ſuch peculiar graces as may be meete for our callings, and inable vs to glorifie thy holy name, build vp others in well doing, and treaſure vp the fruites of a good conſcience, for our ſelues at all times, and eſpecially in our neede. And in this behalfe the deſire of our heart is, that thy holy ſpirit worke in vs the renouncing of our reaſon ſo farre forth as it is blinde, and the crucifying of our affections ſo farre forth as they be corrupt, that ſo wee may offer them vp with ſoule and body in ſacrifice of humiliation: and that hauing receiued theſe graces, we may alſo offer them vp in a ſacrifice of obedience vnto thy gracious Maieſtie. And wherein ſoeuer wee haue, doe, or ſhall

with

with thy graces obey thee, wee desire to offer vp thy graces, our obedience, and our selues in a sacrifice of thankesgiuing, and praising of thy holy and blessed name, through Iesus Christ our Lord, *Amen.* All thy waies O Lord, we acknowledge to be mercie and truth; we beseech thee therefore, giue vs the holy fruites of all the good meanes thou hast heretofore wrought our good by; as thy holy and sweete promises preached vnto vs, red of vs, meditated vpon by our selues, or conferred of with others, the prayers, thankesgiuings, Psalmes & Hymnes of our selues, our friends, and thy church, thy sacred Sacraments, the ministerie of thy holy Angels, the cõmunion of thy Saints, & admonitiõ which hath bin giuẽ vs for our good: most humbly entreating, that we may haue sanctified vnto vs the remembrance of thy former mercies bestowed vpõ thy church, vpõ any member therof, or vpõ our selues, either in benefits, or in crosses: & albeit our nature is most impatiẽt either of reproches offred vnto vs by our enemies, or any iniuries by our friends, yet herein we feruently aske of thy wise and mercifull goodnes,

that

that wee may reape a good fruite euen of ſuch euill meanes. And becauſe wee grow to be acquainted with the pride of our ſpirits, and ſloathfulneſſe of our fleſh, and fewe meanes are left vs, and many offences (by our ſelues conceiued; by others and Sathan offered) do alreadie, and are daily like more to aſſaile vs: O Lord, thou which haſt bene our God, euen from our firſt birth, eſpecially ſince our new birth, bee thou the God of our middle age, yea of our old dayes, (if wee liue ſo long) vntill thou finiſh the laſt worke of our new birth begun and continued thus farre in vs. To this ende we aske of thee that we may vow (and receiuing grace from thee, wee doo vowe) to vſe all theſe forenamed good meanes of our ſaluation, more mercifully, then yet euer we vſed them; in yſing of them wee aske more feare of thy Maieſtie, faith of thy promiſes, pureneſſe of our hearts, loue vnto others, and withall, bleſſing and fruite more aboundant, that our latter workes may be better then our former.

Wofull experience (O bleſſed Sauiour) teacheth, and moueth vs to call vpon thee,

as

as for these former things, so to be preserued and protected by thy almightie and mercifull grace, from our owne corruption to come, from all Sathans temptations and accusations, from all manner of contagion of the vngodly in their iniuries, reproches, and in their benefites, praises, their sorceries, inchantments, yea from any hurt of thy children (as they be not regenerate) & from any hurt by thy creatures, so farre forth as any of these things may hurt our saluation. Former experience ô mightie God and mercifull Father, ought not onely to teach, but also to enforce vs to giue thee thankes, praise, and glory, for thy former mercies vpon vs and thy Church bestowed: but wherein thou hast prouided for vs many arguments of strength, of faith: or ignorance, forgetfulnesse, negligence, and want of reuerence of thy mercies receiued, minister iust cause of humiliation: and therefore in some faith in, and thankfulnesse for thy former mercifull blessings, and yet in much weakenesse, in the merits of Iesus Christ our Lord: with our whole heart, we beseech thee giue vs a good portion of thy spirit, to call care-

fully thy benefites to our remembrance, wisely to vnderstand them, and reuerently to regard, and truly to be thankfull for them, in minde, in heart, in word, and deed, through Iesus Christ our Lord and onely Sauiour. *Amen.*

Wee beseech thee most mightie God and mercifull Father, to make partakers of our praiers, and thankesgiuings, all the whole Church, and euery member therof, especially where dutie most chargeth, promise bindeth, necessitie craueth, and thy glory chalengeth, &c.

LEt the rich seeke for the godly, wise, and learned Phisition, and take heed of wicked, ignorant, bold empyricks, which kill many men, and yet feare nothing, because they be not called to their accounts according to good lawes for this cause prouided.

And let the poorer sort with good aduise and counsell (if they can haue any) vse Maister *Phaers* medicines, in his short, but learned Treatise of the Pestilence, which he wrote of purpose for the benefit and comfort of the poore. Maist. Phaer of the Pestilence.

I haue added a fewe medicines of Maister *Phaers*, because of some emptie pages: they may serue at a neede, and by Gods grace do some good when better counsell is wanting.

A most precious Electuary against the Pestilence for the rich.

TAke *Cinamome elect*, one ounce, *Terra sigillata* 6. drams, fine mirre 3. drams, Vnicornes horne, one dram, the seed and rinde of citron, rootes of *Dyptany*, burnet, *Tormētille*, Zedoary, red coral, *ana*: drās two, yelow saunders foure scruples, red

ſaunders, two ſcruples, white bene and red flowers of marygolds, *ana*, one dram, Iuory raced, *Scabiouſe*, *Betonice*, *Offininis tunica appellatæ*, ſeed of Baſile, the bone of a Stags hart, Saffron, *ana* two ſcruples, make a fine powder, & adde vnto it, of *Bole armoniake* preparate two ounces, white ſugar three pound, and with a ſirrup of *Acetocitate citri*, make a goodly electuary, and keepe it in a glaſſe.

Or this forme with leſſe coſt and quantitie.

TAke of the rootes of *Dictamu*, *tormentil*, *bole armeni* prepared, (that is, waſhed with water of *Scabiouſe*) *terra ſigillata*, *ana* * 6. drams: of the roote of *Gentian*, and of the roote of butter-burre, of *Betonie*, called in the ſhops *Betonice tunicæ*. *Ana*, 2. ſcruples, red ſaunders one ſcruple, Iuorie raced, the barke of *Citrone*, of red corall, of the bone of a ſtags heart, of the roote of *Zedoary*, *ana*, halfe a dram, of moſt pure perles, of both kindes of been, *ana* 2 ſcruples, *fragmentorum quinq; lapidũ pretioſorum*, *ana* one ſcruple: amber, good Vnicornes horne, *ana* halfe a ſcruple, of gold and ſiluer leaues three of each, mingle all theſe, & make a fine pouder.

Of euery one like quantities

Let the Apothecary help you to make this pouder.

If the Peſtilence commeth with great exceſſe of heat, take one dram and drinke it vpon Roſe water and vineger, but if yee feele it cold, take it in a draught of wine, and couer you with clothes, ſo that ye may ſweate as long as is poſſible, for without doubt, it is a preſent remedie, as I my ſelfe haue oftentimes proued.

For the poore the beſt I finde is this.

TAke the roote called *Petaſites* in Latine, in Engliſh the butter-bur growing by the water ſide, drie it & make fine powder of it, giue it the ſicke.

If the Peſtilence commeth with heate, take three drams of it in Roſe water and vineger: but if it come with a cold, giue it in a draught of wine, and cauſe him to ſweate as long as he can endure it.

To ripe the botch.

TAke Mallowes, & the rootes of holihock, & onions, as much as ſhall ſuffice, waſh them and ſeeth them in water, and afterward bray them in a morter with powder of linſeed, and of *Fenugreke*, & a good quantitie of ſwines greaſe

fresh, laying on the plaister euerie day onee.

To breake the botch.

SOme lay on it a plaister made of figges, soure leuen, and reisins without kernels, braied and incorporate altogither in oyle of camomill.

To mundifie the botch.

AFterward mundifie the place with a salue made of yolkes of egs, fine barly flowre, and a litle hony or oyle of Roses.

Medicine for incarnation.

LAst of all, for the perfect incarnation, take the iuice of Daises, & with a litle waxe make a soft oyntment, and vse it: or ye may lay thereto any other salue incarnatiue, as ye are wont to do in other cleane sores.

FINIS.